

7.
GODS HOLY
MIND TOVCH-
ING MATTERS MO-

rall, which himfelfe vttered in
Tenne Words, or Tenne COM-
MANDEMENTS.

ALSO.

CHRISTS holy Mind touching
Prayer, deliuered in that moſt holy
Prayer, which himfelfe taught vnto
his Disciples:

*Discovered by the light of his owne holy
Writ; and deliuered by Questions
and Answeres.*

*By the late Reuerend and faithfull Preacher of
Gods word, Mr. EDWARD ELTON, Bachelour
in Diuinitie, and Paſtor of Saint Mary
Magdalens Barmondſey, neere
London.*

*I haue ſeene an end of all perfection, but thy Commandement is ex-
ceeding large. Pſal. 119.96.*

*For the Law was giuen by Moſes, but grace and truth came by Ieſus
Chriſt. Iohn 1.17.*

L O N D O N,

Printed by A. M. and I. N. for Robert Mylbourne, and
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GODS HOLY MIND TOUCH

ING MATTERS MO

the which himself created

same Words of same Con-

STANDMENTS

1730

Prayer, delivered in that most holy

Prayer, which himself created

his Disciples



Printed by W. Woodcock, at the

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To his Dearely and Welbeloued
Friends, the Inhabitants and Parishioners of
St. Marie Magdalens in Barmondsey, I.H. in

Soule desireth, and from his heart wisheth
an increase of sauing grace, with all true
happinesse on earth, and eternall
glorie in Heauen.

IT is not my purpose, neither
doe I think it needfull for me
to enter into commendation
of the Author of this worke,
whose worth is so well
knowne to you, that for the
space almost of twentie yeeres inioyed his la-
bours, and are witnesses of his watchfulnesse,
faithfulnesse, diligence, and painfulnesse in his
Ministerie, euen beyond strength of bodie; yea,
some of you (I doubt not) being the Seales of 1 Cor. 9. 2.
his Apostleship, the Lord by his Ministerie 34. 10. 11.
working your conuersion; and calling you
out of darkenesse into his marueilous light. 1 Pet. 2. 9.
Neither will I speake of the excellencie of

THE EPISTLE.

the Worke, nor shew how commodious it may bee to Gods Church: for these are done by one better able, though the Worke will sufficiently commend it selfe to euery honest-hearted and indifferent Reader. I would rather make bolde to giue you a word of aduertisement, exhorting you not to mourne immoderately, (though neither you nor I my selfe can sufficiently bewaile our losse) but to reade his Works diligently, whereby he being now dead, speaketh vnto you the same things that hee taught you while hee was aliue, and liued amongst you: and among others, labour to acquaint your selues well with this Worke of his, and be often conuersant in the reading of it; wherein is layd before you what God requireth of you in his Law, and whereby you are taught how to behaue your selues both toward God, and toward man; and shewed in a good measure both what may bee done, and what ought not to be done. And let me intreat you, not to rest in the bare reading of these things, but get them into your hearts, that you may keepe them, and doe them; whereby you shall shew your selues wise indeed, and so shall it goe well with you. See that as hee
went

Dent. 4. 6.

Dent. 6. 3.

THE EPISTLE.

went before you by sound doctrine, and in a holy life: so ye be followers of him, as he followed Christ: and then shall you in the end be taken vnto him to inherit that glory which ^{1 Cor. 11. 1.} he already in part enioyeth. But if you be carelesse to keepe and doe these things heere layd downe before you, he himselfe, his former labours and paines taken with you, and these his Workes, whereby he is in a sort still calling vpon you, shall be witnesses against you. Take heed it be not said of any of you, that *Labour* ^{Gal. 4. 11.} *hath been bestowed vpon you in vaine.* To this his Exposition, or opening of the *Commandements*, is annexed his fruitfull Exposition of the *Lords Prayer*, teaching vs what Prayer is, to whom we are to pray, for what, &c. Let it bee your care also to make good vse of this, so shall you haue much comfort. I am the bolder to exhort you hereunto, because it pleased the Lord to call me, and you to make choyse of mee, to bestow my poore Labours among you: now though I cannot doe what I ought, and would doe; yet my hearts desire is, that you might be ^{Rom. 10. 1.} saued; and my daily prayers shall bee, that the Lord would bee pleased to blesse and make prosperous, both this and all other good

meanes, and lawfull endeaours, or paines taken for that end, that when you haue done the businesse, and finished the worke for which you were sent, and haue finished your course with comfort heere on earth, you may bee taken vnto Christ, to haue your abode in heavenly glory, and your inheritance among all them which are sanctified.

*Yours in the Lord Iesus, and in
the seruice of the Gospell,*

JOHN HILL

To the Christian Reader.



Here are two principall employments of a Christian man, Practise, and Prayer, which two ought to goe ioynly hand in hand the one with the other, through the whole tenour of each mans life. For by the one is obedience exhibited to Gods Will: by the other is helpe and aide craued and procured at Gods hands. Both our Prayer therefore ought to be accompanied with Practise, and our Practise to be seconded with Prayer. For the neglect of the one is a tempting of God; the neglect of the other is a presuming too much of our selues: Since that neither without our endeauour can any blessing of God be expected, nor any endeauour of ours without his blessing auaille ought. But such is mans misery since the fall of our first Parents, that naturally we faile much and come far short in the knowledge of either of these; neither of our selues well knowing what to doe, nor to aske; and therefore both doing that oft ignorantly that we ought not, and asking those things unadvisedly, that are not fit to be asked. Now for the better reformation of our errorrs in either kind, it hath pleased God, of his gracious goodnesse, to afford vs in his Word some speciall helpes and meanes of direction, as well for our practise as for our prayers. The maine direction that God hath giuen vs for our Practise, is comprised in the Decalogue, or the Ten Commandements deliuered in Mount Sinay: the maine direction for our Prayers is contained in that forme of Prayer, which our Saniour himselfe deliuered to his Disciples in the Gospell. But these both being but brieue Sums, consisting of generall Heads only, and the particular as well Actions as Necessities of mans Life being infinite; there needeth explication and unfolding of either for the due application thereof to such particular occurrents, as mens daily affaires & occasions minister matter of in either kind. To which purpose as many holly and learned men of God haue taken paines, and made publike their godly labours for the good of Gods Church; so this our reuerend and religious Brother, the Authour of this Worke, now at rest
with

To the Reader.

with God, hath not come behind any of them in his endeavours therein. Who, as he spent himselfe while he lived, in the Lords worke for the benefit of others, straining himselfe even beyond that which the strength of his body would well beare, to instruct those whom God had committed unto his charge : so hee hath left heere to posteritie such a worthy Monument of this nature, as may afford plentiful light to those that are willing to make use of it, for the directing as well of their suites as their lives. In commendation whereof I shall need to say little, because the Worke sufficiently commendeth it selfe. Only this I will say of it, that by that short view that I have had libertie and leasure to take of it, it appeareth unto me both to be answerable to other the Authour his indicions & religious labours already extant ; and for perspicuity of Method, plenty of Matter, and multiplicity of Questions and Cases of Conscience resolved in it, to goe beyond any that I have hitherto seene in this argument. And albeit difference of Iudgements may be about some particulars therein discussed, (which in so great variety is not to be marvelled) yet I doubt not but that the diligent Reader, that maketh conscience of his courses, shall heere find sound & sufficient ground as well to settle his Iudgement as to regulate his practise in an innumerable number of such questions and cases as the occurrents and occasions of his life may produce. The worke (it seemeth) was prepared by the Authour himselfe for the Presse, and printed also some part of it before his discease, and had it bene the Lords will, I should heartily wish, that hee had survived to have seene the finishing and publishing of it himselfe. But the Lord hath provided better for him, and putting an end to his Labours, hath translated him thither, where he enjoyeth now the reward of them. In the way to which end if this worke of his shall further thee, (and it is thine owne fault if it doe not) give the glory to God; and be thankfull to him, who hath afforded so plentiful light in these latter times unto us, over that which former ages have had. To his gracious blessing (without which neither this nor ought else can availe ought) commending thee, this worke, and thy persall of it, I take leave of thee; and rest

Thine in the Lord,

Tho: Gataker.



GODS HOLY MINDE TOVCHING

matters Morall, which him-
selfe vttered in ten words, or tenne
Commandements: discovered by the
light of his owne holy Writ,
and deliuered by Questions
and Answers.

The Preface or entrance.

Quest.

Ans.



What is the Law of God?

A Doctrine giuen of God, Exod. 20.1.
Deut. 5.5.
Rom. 2.15.
Exod. 32.1.5.16
Iohn 1.17.
Rom. 7.7.12.
first written in the hearts of
men, and afterwards in Ta-
bles of Stone, in the dayes of
Moses, commanding honest
and iust things to be done,
and forbidding the contrary.

Quest. *How is the Law of*

God giuen by Moses, distinguished?

Ans. Thus, into Morall, Ceremoniall, and Iudiciall.

Quest. *What is the Morall Law?*

Ans. The eternall law of God, commanding perfect o-
bedience to the will of God revealed, aswell in mans nature

Deut. 4.1.

1 Iohn 2.7.

Luke 16.17.

Luke 10.27.

Rom. 10.5.

as in his actions, and forbidding the contrary.

Quest. *How is the Morall Law eternall?*

Mat. 5. 18.
1 Cor. 13. 8.

Ans. Thus, it abideth for euer in this world and in the world to come, not in the manner of commanding (Thou shalt not Kill, or Lust, or the like;) but for the matter of it which is holinesse, loue of God, and obedience to his will.

Quest. *What is the Ceremoniall Law?*

Ephes. 2. 15.
Deut. 6. 1.

Ans. It is that Law that God gaue to the *Iewes* by the hand of *Moses*, concerning their solemne Customes, Rites and Ceremonies about the manner of the outward worship of God.

Quest. *How were the Ceremonies appointed by that Law, distinguished?*

Deut. 6. 24.
Heb. 10. 1, 2, 3.
4. 5. &c.

Leuit. 16. 27.

and Heb. 13. 11

12. compared together.

Coloss. 2. 17.

Heb. 9. 1, 2, 3, 4.

&c. to 12.

Ans. Thus, some of them were Historicall. shewing some mercy of God vouchsafed to his people, or for the remembrance of some other thing: And some of them were typicall, that is, types and figures of Christ, and of things to be fulfilled by him.

Quest. *How long was the Ceremoniall Law to continue?*

12. compared together.

Coloss. 2. 17.

Heb. 9. 1, 2, 3, 4.

&c. to 12.

Ans. In the full force and necessary vse of it, till the death and ascension of Christ, and no longer.

Quest. *What is the Iudiciall Law?*

Deut. 6. 1.

Ans. It is that Law, that God gaue to the *Iewes* by the hand of *Moses*, concerning the order and ciuill gouernement of the Common wealth of *Israel*.

Quest. *Is that Law still in force or no?*

Luk. 16. 16.

Ans. So farre forth as it did concerne the particular state and condition of the *Iewes* Common wealth, and the circumstances thereof, it is not in force. The Law (that is, both the Ceremoniall and Iudiciall) and the Prophets endured vntill *John*. But as it hath in it common equitie, as being agreeable to the lawe of Nature, and seruing directly to confirme any of the tenne Commandements, or to vphold the good of the Familie, Church, or Common-wealth, it is still in force, for so farre forth it is Morall, and binds the Conscience as the morall doth.

Quest. *What are the other generall things to be considered, before we come to speake of the Commandements severally?*

Ans.

Ans. These three;

The Preface to the Commandements.

The deuision of them.

And some generall rules that are to be obserued in expounding of them.

Quest. What is the Preface to the Commandements?

Ans. It is set downe *Exod. 20. 2.* *I am the Lord thy God, which haue brought thee out of the Land of Egypt, out of the House of bondage.*

Quest. What is the purpose of God in that Preface?

Ans. Both to shew that he hath authority to giue a Law to his people, and to require their obedience to it, and also that in, and by that Law he wisheth them speciall good; and to this end he vseth three speciall reasons.

Quest. What is the first of these?

Ans. The first is taken from the name *Iehouah*, *I am Iehouah*, *I am the Lord*, and therefore I haue power and authoritie to command.

Quest. What signifieth the name *Iehouah*?

Ans. Three things.

Quest. What is the first of those?

Ans. That the Lord hath his eternall beeing of himselfe. *Exod. 3. 14. Reuel. 1. 8.*

Quest. What is the second?

Ans. That the Lord is he, by whom all other things that are, haue their beeing and are sustained. *Iohn 4. 24. Rom. 11. 36. Heb. 1. 3.*

Quest. What is the third.

Ans. That all the Lords promises and threatnings shall come to passe, and that what he saith he will certainly make it good. *I appeared vnto Abraham to Izaak and to Iacob by the name of Almighty God, but by my name Iehouah was I not knowne vnto them, because he did not performe his promises to him but to his Children. Exod. 6. 3.*

Quest. What is the second reason used in this preface?

Ans. The second reason is from the couenant of grace, whereby the Lord assureth his people that he is their God, and that he will forgieue them their sinnes, and will giue them all good things needful for their soules and bodyes. *I am the*

Jerem. 32. 38. Lord thy God,) which are the very words of the covenant of grace.

Quest: What is the third reason used in this preface?

Ans: The third is taken from gods mercy, in the wonderfull deliuerance of his people, the Isralites, out of Egypt, and house of cruell bondage, and seruitude: which brought them out of the Land of Egypt, out of the house of bondage.

Quest: How doth that deliuerance from Egypt concerne vs?

*Iere. 16. 14. 15.
Luk. 1. 71. 72.
Galat. 3. 7.*

Ans: That temporall benefit in times past bestowed on Israel, was a type or figure of the deliuerance of the Church of God, from all euils and enemies both bodily, and spirituall: and especially of the spirituall deliuerance of the church of God from the miserable thraldome of sinne, Satan, death, and Hell. The lesse deliuerance, was but a shadowe of the greater, and vnder the name of Israel all the faithfull are spoken to, as the Apostle witnesseth *Gal. 3. 7.* So much of the preface.

Quest: How are the commandements deuided?

Exod. 34. 28.

Deut. 4. 13.

Exod. 31. 18.

Deut. 9. 10.

Mat. 22. 36. 37.

Mat. 22. 38. 39.

40.

Ans: Two wayes. First, into ten commandements, or ten words. Secondly; into Two Tables. The first containing our duty to God, in the foure first commandements. And the second, our dutie to our neighbour, in the other six commandements. Christ being asked which is the great commandement; He answereth, thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind. This is the first and the great commandement. And the second is like vnto this: thou shalt loue thy neighbour as thy selfe, On these two commandements, hangeth the whole Law and the prophets.

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Quest: Why is our duty towards god first prescribed, and then our duty towards our neighbour?

Ans: For two reasons.

Act. 4. 19.

Mat. 22. 38.

First, because our dutie towards God is greater, and more excellen, then our duty towards our neighbour; according to the Apostles rule. *It is better to obey God then men:* and therefore Christ calls the comandements of the first table, the great commandement.

Secodly, to teach vs that no ciuill duties, as of iustice, chastity, sobriety, and such like, are pleasing to God, if they

they proceede not from an heart settled aright in the true worshipping & feare of god: the end of the commandement is loue, out of a pure heart, and of a good conscience and of faith vnfaigned. 1.Tim.1.5.

Quest: How may we proue that there be foure commandements of the first table, for the Papists make but three, putting the two first into one, and seauen to the second, diuiding the last into two?

Ans: Thus; the first and second commandement differ one from the other, in sence and matter; for one may offend against the first commandement; as they that worship the Sunne, moone, and starres, and yet make no grauen image: & some may offend against the second, and not against the first: 2.King.16.12. as they that worship the true God after a false manner, and, Colos.2.23. therefore they are two distinct commandements.

Concerning the diuiding of the last commandement afterward. So much of the diuision of the commandements.

Quest. What be the generall rules that are to be obserued, in the expounding of the commandements?

Ans. They are principally five,

Quest. What is the first?

Ans: This, we are to make no exposition of any commandement, but agreeable to the scripture. Nehc.8.8.
Mat.15.4.5

Quest. What is the second?

Ans. Euery commandement must be vnderstood, as requiring exact and perfect obedience, both inward and outward, both of soule and body, as Christ expoundeth some of the commandements. Mat.5.21.28.
Gal.3.10.

Quest. What is the third?

Ans: This: that where any duty is commanded, there the contrary sinne is forbidden: and where any sinne is forbidden, there the contrary duty is required. Mat.4.10.
1.Cor.15.34.
Ephc.4.28.

Quest. What is the fourth?

Ans: This, that vnder one maine sinne expressely forbidden, or one maine duty expressely commanded, all other sinnes of that kinde are forbidden, and all other duties of the same kinde are commanded. 1.Ioh.3.15.
Mat.5.21.22.

Quest. What is the fifth?

Ans: That with any maine sinne forbidden, or any maine duty

1. Thel. 5. 22.
Iud. Epist. v. 23.

duty commanded, all occasions, meanes, and furtherances hereto are also condemned or required.

Now to the Commandements severally, and first a word of the distinction of the foure first Commandements of the first Table.

4

Quest. *How are the Commandements of the first Table distinguished?*

Ans. Thus, the first teacheth to haue the true God for our God, and the other three teach that holy profession that wee are to make of the same God.

Quest. *What are wee to consider in that holy profession of God?*

Ans. The parts of it, which are these.

1. The solempne worship of God prescribed in the second Commandement.

And the glorifying of God in the affaires of this life, which are prescribed in the third Commandement.

2. And secondly, the time appointed for that holy profession inioyned in the fourth Commandement.

Of these in Order.

Quest. *What are the words of the first Commandement?*

Ans. Those we finde Exod. 20. 3. *Thou shalt haue none other Gods (or strange Gods) before me.*

Quest. *What is meant by other Gods, or strange Gods?*

1 Sam. 7. 3.
Phil. 3. 19.

Ans. Not such as are by nature Gods, or can be Gods, but such as are reputed and taken in the world to be Gods.

Quest. *What is meant by these words, before me?*

Gen. 17. 1.
Heb. 4. 13.

Ans. In my face or presence, that is neither openly nor closely, no not in heart; for wheresoeuer it bee, there is the presence and face of God. God saith to Abraham, *walke before me, and be thou upright, or without hypocrisie.*

Quest. *What is then the summe of this Commandement?*

Ans. This,

That wee are to haue the true God for our God, and none other.

This Commandement being negative, we will first shew the finnes forbidden in it.

Quest. *What are the finnes forbidden in this Commandement?*

Ans.

Ans: In Generall these three

First, *Atheisme*, or deniall of God.

Secondly, all false opinions of God.

Thirdly, confidence in creatures.

Quest: How many sorts of *Atheisme* be there?

Ans: Two, first, when a man doth say or at the least thinke there is no god at all, or denies his Attributes: Secondly, when a man hath a false god in stead of the true God.

Psal. 14. 1.

2. King. 6. 33.

2. Kin. 7. 2.

Malac. 2. 17. &

3. 14.

Ephes. 2. 12.

Quest: How doth a man come to the first kinde of *Atheisme*?

Ans: By two steps or degrees.

Quest: What is the first step to that kinde of *Atheisme*?

Ans: To imagine that God seeth vs not, or doth not regard vs.

Psal. 10. 11.

Zephan. 1. 12.

Quest: What is the second step to this kind of *Atheisme*?

Ans: To imagine that God is not so sharpe and so seuer in punishing sinne as the scriptures let him forth to be.

Psal. 50. 21, 22.

Eccles. 8. 11.

Quest: How many wayes hath a man a false god in stead of the true God?

5

Ans: Two wayes. First when a man doth place and worship that which is not God, in the roome of the true God; as the heathen did, who worshipped the sunne, moone, starres, and such like.

Act. 19. 27. 35.

Secondly, when a man thinkes some other thing besides the true God to be his chiefest good; as the Voluptuous man, his pleasure; the Couetous man, his wealth. Hence the Diuell is called *the God of this World*; because the men of the World iudge their owne courtes wherein they walke, the best thing in the world for them.

Philp. 3. 19.

Colos. 3. 5.

Iob. 31. 24.

2. Cor. 4. 4.

So much of *Atheisme*. Now to the false opinions of God.

Quest: What are the false opinions of God, forbidden in this Commandement?

Ans: They are of two sorts.

First when men thinke they may ioine others to God and do not acknowledge him alone: and Secondly, when men do not acknowledge God as he is, and as he hath reueled himselfe in his word.

Quest: How many wayes doe men ioine others to god and doe

not

not acknowledge him alone?

Ans. Three waies : First, by professing more then one Religion.

Secondly, by praying to others, besides the true God.

Thirdly, by magicke or witch-craft.

Of these in Order.

Quest. How doe men professe more then one Religion?

Ans. When they haule betweene two opinions, and thinke they may worship God, and others also; and may make a mixture of different Religions.

Quest. Where finde we this sinne condemned?

Ans. In these places of Scripture. 2 Kings 17. 32. 33. 41. Zephan. 1. 5. Deut. 22. 10. 11. 1 King. 18. 21.

Quest. How doe men pray to others, besides the true God?

Ans. When they call on others, in prayer, besides the true God, and thinke that they are able to heare their prayers, and to helpe them : As the Papists doe on Angels, and Saints.

Quest. How may it appeare that this is a sinne?

Ans. By these reasons :

First, this is to giue religious worship to creatures, which belongs only to God. Deut. 6. 23. Deut. 10, 20. expounded by our Sauour Christ. Mat 4. 10.

Jerem. 17. 10.
Act. 1. 24.

Secondly, this giues infinitenesse to creatures, and knowing of the hearts of men ; which things are proper to God alone.

Exod. 23. 20.
Act. 14. 14.

Thirdly, this giues sacrifice to creatures, which is to bee offered to God only. Barnabas and Paul rent their cloathes, when the people would haue offered Sacrifice vnto them.

6

Now I will answer an Obiection or two, that the Papists make out of the Scripture, for their praying to Angels and Saints departed.

Obiection. 1.

First, they obiekt Gen. 48. 16. where *Jacob* cal'd on an Angell, and the name of his dead Fathers, *Abraham* and *Izhack*. Therefore, it is lawfull to pray to the Angels, and Saints departed.

Quest. How is this to be answered?

Ans. Thus, First by *Angell* is meant the Angell of the

Conc.

Couenant. *Malac. 3.1.* the Sonne of God the second Person in Trinity: so it is expounded *Hosea. 12.4.5.* *Jacob* (saith *Hosea. 12.4.5.* he) had power over the Angell and prevailed; he wept and prayed unto him, hee found him in Bethell: The Angell hee found in Bethell was God.

Secondly, where he saith, *let the name of my Fathers Abraham and Izhak*: it is a phrase of Scripture signifying thus much; let them be held and accounted, as belonging to the Stocke and Family of my Fathers, and numbred among their Sonnes: the like phrase is, *Isai. 4.1.*

Secondly, they obiekt *Job. 5.1.* *To which of the Saints wilt thou turne?* Therefore (saith the Papist) it is lawfull to pray to the Saints. *Obiection. 2.*

Quest. *How is this to be answered?*

Ans. Thus; 1. By Saints, are not meant Saints in Heauen, but on the Earth. 2. That phrase (*Turne thee*) doth not signifie invocation, but giue me oh *Job*, if thou canst any of the Saints; who if he were pressed with any calamitie, that did not suffer the same for his sinnes. That is the drift of *Eliphaſ* in that place. Now to the third way.

Quest. *How doe men ioyne others to God by Magicke or Witch-craft?*

Ans. Two wayes; first, by being Magicians or Witches themselves: Secondly; by seeking to Magicians or Witches, and vsing their helpe.

Quest. *What is it to be a Magician or a Witch?*

Ans. It is either on a secret, or an open compact with the Deuill, wittingly and willingly to consent to vse his helpe for the working of wonders: *Psal. 58.5.* *Dent. 18.11.*

Quest. *How many waies doe Magicians or Witches, vse the helpe of the Deuill?*

Ans. Three wayes.

First, by superstitious diuination; taking on them, by the helpe of the Deuill, to reueale secrets by the flying of Fowles, and the intralls of Beasts, and the like. *Dent. 18.10.* *Leuit. 20.27.*

Secondly, by iugling; taking on them, by the helpe of the Deuill, to worke wonders beyond the order of Nature. *Exod. 7.11.12.* 22.

Thirdly, by charming or inchaunting, taking on them, by the

Act. 19. 13.

the helpe of the Deuill, in the vse of certaine words or ceremonies; to procure present hurt or present helpe; as by the name *Iesus*, by the signe of the Crosse, by Salt, and such like.

Quest. *Where find we this sinne of Witchcraft forbidden?*

Answ. In these places of Scripture: *Exod. 22. 18. Dent. 18. 10. Galat. 5. 20. A worke of the flesh: Reuel. 21. 8. Reuel 22. 15.*

Quest. *What is it to use the helpe of Magicians or Witches?*

Answ. To consult and aduise with them, with a perswasion, that they are able to doe the things, wee desire, and seeke for, at their hands.

Quest. *How may this appeare to be a sinne?*

Answ. By these reasons:

2. King. 1. 3. 16.

Isai. 8. 19.

Leuit. 20. 6.

First, this is a going from God, and a seeking to the Deuill.

Secondly, this the Lord forbids, and threatens to punish seuerely.

Thirdly, if a man truly repent, hee will abhorre this curious Art. *Acts 19. 19.*

7

Now to the second sort of false opinions of God, forbidden in this Commandement, (namely) when men doe not acknowledge God as hee is, and as hee hath reuealed him selfe in his Word.

Quest. *How is it that men doe not acknowledge God as he is, and as he hath reuealed himselfe in his Word?*

Rom. 1. 21.

Answ. Thus; when men haue erroneous, and vaine opinions of God; and thinke of him, according to their owne vaine, and foolish imaginations.

Quest. *How many wayes doe men erre in their opinions of God, and thinke of him according to their owne vaine and foolish imaginations?*

Answ. Three waies:

First, in their conceit and opinion of his Essence and Nature.

Secondly, in their conceit and opinion, of the Persons of the Godhead.

Thirdly,

Thirdly, in their conceit and opinion of his Attributes.

Of these in Order

Quest. How doe men erre in their conceit, and thinke vainely of God, in respect of his Essence and Nature?

Ans. Two waies: First, in making a multiplicite of Gods, and thinking there bee many Gods; as the Heathen did, and doe. Plal. 96. 4. 5.
1. a. 7. 19.
Jerem. 14. 22.
1. Cor. 8. 5.

Secondly, when men thinke and conceiue God to be that which he is not: as ignorant persons doe, who thinke him to be an old man sitting in Heauen, with a crowne vpon his head; or as the Heathen did, who thought him to be like to creatures, as gold, or siluer, or stone grauen by art, and the inuention of man. Act. 17. 29.

Quest. How doe men erre, and misconceine of the Persons of the Godhead?

Ans. Foure wayes especially.

Quest. What is the first of those?

Ans. This, when men affirme and hold one God, but denie the Three Persons; as some ancient Hereticks did of old; and as the *Turkes* and *Jewes* doe at this day; who denie *Christ* the second Person in Trinitie.

Quest. What places of Scripture condemne this sinne?

Ans. Such as plainly declare the Trinitie of Persons: as *Gen. 1. 26. Mat. 3. 16. 17. Mat. 28. 19. 2 Cor. 13. 13. 1 Iohn 5. 7.*

Quest. What is the second way?

Ans. This, when men hold not only the distinction of the three Persons, but a diuision also of the substance; as that the three Persons, be three Gods; as the *Tritheists* did.

Quest. What places of Scripture condemne this sinne?

Ans. Such as shew the vnitie of the Godhead, and the Trinity of Persons: as *Iohn 10. 30. 1 Iohn 5. 7.*

Quest. What is the third way?

Ans. This; when men hold not *Christ*, the Sonne of God to be very God, but affirme him to bee made and created, as the *Arrians* doe.

Quest. What places of Scripture, condemne this sinne?

Ans. Such as plainly prooue the Godhead of *Christ*;

as *Isai. 7. 14. Isai: 9. 6. Mat. 1. 23. Iohn 1. 1. Rom. 9. 5.*

Quest. What is the fourth way whereby men erre, and misconceine of the persons of the Godhead?

Ans. This; when men hold the three Persons of the Godhead, to bee but three names, and titles giuen to God in the Scripture: as the *Patristians* did.

Quest. What places of Scripture condemne this sinne?

Ans. Such as shew the distinction of the Persons of the Godhead; that the Persons are truly distinguished one from the other: as *Gen. 3. 22. Mat. 28. 10. 1 Iohn 5. 7.*

8 Quest. How doe men erre in their conceit, and opinion of the Attributes of God?

Ans. When they haue not a right apprehension, and consideration of his Attributes.

Quest. What are the Attributes of God, that men doe not rightly apprehend and consider of?

Ans. Not so much his simplicitie, his eternitie, and such like, which haue not relation to the creatures; but those especially that haue relation to the creatures.

Quest: What be those?

Ans: These five; his Knowledge, his Power, his Truth, his Iustice, and his Mercy.

Of these in Order.

Quest. What is it not to apprehend, and consider Gods knowledge aright?

Ans. This; when men doe not rightly, and duely consider, that God sees and knowes all things: *Psalm. 94. 7. Isai 29. 15.*

Quest: What is the fruit of this, when men doe not rightly conceiue, and consider Gods knowledge?

Ans. The sinne of Hypocritie, it makes men seeme to be that which they are not, and to content themselves with a shew of holynesse. *Eliphaz* holding *Job* to be an hypocrite, thus chargeth him: but thou sayest (saith he) how should God know? can he iudge through the darke Cloud? The Cloudes hide him that bee cannot see, and hee walketh in the Circle of Heauen

Ezech. 8. 12.

Iob. 22. 13. 14.

Quest.

Quest. What is it not to apprehend, and consider Gods Power aright?

Answ. This; when men doe not rightly conceiue, and duely consider, that God is able to doe whatsoever hee will, and especially that he is able to arme all the creatures against them for their sinnes, and to punish their soules, and bodies in this life; and for euer in Hell.

Quest. What followes on this, when men doe not rightly conceive, and duely consider the power of God?

Answ. Two things:

First, contempt of God.

Secondly, a proud tempting of God.

Quest. Wherein doe men shew contempt of God?

Answ. In two things.

First, in contemning his threatnings, and making light account of his iudgements denounced against them, for their sinnes.

Secondly, in taking no profit by his punnishments. A number of plagues sent, but none could moue them to repent: as cleanness of Teeth, scarceness of Bread, Drought, Blasting, and Mildew, and such like.

Quest. Wherein doe men shew a proud tempting of God?

Answ. In three things.

First, in muttering against God: Num. 14. 11. And all the people muttered, verse 2.

Secondly, in desiring experience of Gods power.

Thirdly, in trying whether God be such a powerfull God of vengeance, as the Scripture sets him forth to be.

Quest. What is it, not to apprehend and consider Gods truth aright?

Answ. This; when men doe not rightly conceiue, and duely consider, that God is most true in his Word, and will certainly make good, whatsoever he hath promised or threatened. Nomb. 13. 3. The Lord said, he would giue vnto the Children of Israel, the Land of Canaan. Then verse 32. they reason against Gods Truth.

Quest. What followes on this, when men doe not rightly conceive, and duely consider the Truth of God?

Ans: Two finnes.

First, incredulity or vnbeliefe.

Secondly, impaciency.

Quest: Wherein doe men shew incredulity or vnbeliefe?

Ans: In two things.

First, in doubtfulnes, when men doubt, and call into question the truth of gods word.

Secondly, in diffidence or distrust, when men withdraw their hearts from the truth of God, made knowne in his word; and doe not wholly rest on that, at all times.

Quest: Wherein doe men shew impaciency in respect of Gods truth?

Ans: In their fainting in the time of triall, and not waiting on God, for the accomplishment of his word, and promise for their good.

Quest: What is it, not to apprehend and consider Gods iustice aright?

Ans: When men doe not rightly conceiue, and duly consider, that God is iust in all his wayes, and especially that he is the iust iudge of all the world, and will one day render to euery one according to his workes.

Quest: What followes on this, when men doe not rightly conceiue and duly consider the iustice of God?

Ans: Three things.

First, carnall security.

Secondly, spirituall slothfulnesse.

Thirdly, rash and inconsiderate zeale.

Quest: What is to be carnally secure?

Ans: This; when a man giues himselfe wholly to follow the profits, and pleasures of this life, and neuer thinkes of his finnes heartily and seriously.

Quest: What is to be spirituall slothfull?

Ans: This; when a man is cold or lukewarme in the loue of God, and of his truth, and of his seruants, and performes good duties, heauily, drouisly, and negligently.

Quest: What is to be rashly zealous?

Ans: When a man would haue God presently according to his desire, to powre out his wrath and vengeance on such

as

Gen. 19. 14.
Psal. 116. 11.
Nom. 11. 21. 22.
23.

Rom. 4. 20.
Psal. 42. 5.
Heb. 10. 38.
Pio. 3. 5.

2. King. 6. 33.
Isai. 28. 16.
Habac. 2. 3. 4.

Gen. 18. 25.
Ierem. 51. 56.
Nabum. 1. 2. 3.
2 The. 1. 5. 6.
Rom. 2. 5. 6. 7.
8. 9.

Ier. 8. 6.

Mat. 24. 38. 39.

Luk. 12. 19.

Luk. 21. 34. 35.

Ier. 48. 10.

Rom. 12. 11.

Reuel. 13. 15. 16.

Luk. 9. 54.

as highly dishonour him. *Luke. 9. 54.*

Quest. *What is it, not to apprehend, and consider Gods mercie aright?*

Ans. This, when men doe not rightly conceiue, and duely consider, that God is freely inclined to helpe, and relieue his creatures, being in misery; and especially, that hee is ready to grant to poore sinners, that are penitent, pardon of sinne, and acceptance in Christ, to life euerlasting. *Exod. 34. 6. 7. 2. Chron. 30. 9. 1. Sai. 55. 7. Ierem. 31. 20. 1. Sam. 3. 11.*

Quest. *What are the fruits of this, when men doe not rightly conceiue, and duely consider the mercy of God?*

Ans. These foure finnes. 1. Desperation. 2. Presumption, 3. Impenitency, And 4. Enuying of Gods grace in others, or his mercy to others.

Quest. *What is Desperation?*

Ans. To want hope, or rather to be out of hope of obtaining mercy at the hands of God, to helpe and relieue, in the time of neede.

Quest. *In what necessities doe men shew themselves desperate, and out of hope of obtaining mercy at the hands of God?*

Ans. Sometimes in outward necessities; men dispaire of Gods mercy, for their helpe in things of this life. *1. King. 19. 4. 2. King. 7. 4.*

Sometimes, in spirituall necessities, men dispaire of Gods mercy, for the pardon of their finnes, that lye heauy on their soules and consciences; as *Caine*, and *Iudas*. *1. King. 6. 18. Act. 16. 27.*

Quest. *What is Presumption?*

Ans. This; to be bold to doe euill, on a vaine confidence and false perswasion, of obtaining mercy at the hands of God.

Quest. *Wherein are men bolde to doe euill on a vaine confidence, and perswasion of obtaining mercy at the hands of God?*

Ans. In two things.

1. First, in the affaires of this life, men giuing themselves ouer to idlenesse, and to take their ease and pleasure, and yet perswading themselves, that God is so mercifull as he will neuer see them want. *2. Sam. 4. 5. 7. Eccles. 11. 6.* a precept to the contrary.

2. Secondly, in spirituall things, men neglecting the meanes of saluation, and going on wilfully in their finnes, and yet

Deut. 29. 19. 20. Psal. 19. 13.

yet perswading themselves that God will be mercifull vnto them. *Deut. 29 19. 20. Psal. 19 13. David prayed, keepe thy seruant from presumptuous sinnes, let them not raigne ouer me Iude. 4.*

Quest: *What is Impenitency?*

*Psal. 130. 4.
Rom. 2. 4. 5.*

Ans: Out of hardnes of heart, and the want of the true feare of God, purposely to continue, and to goe on in sinne without repentance.

Quest: *What is it to enuie gods grace and mercy in others, or to others?*

*Gen. 3.
Mat. 27. 18.
Act. 13. 2. 3.
1 Ioh. 3. 12.*

Ans. This; to greiue and repine at the good things, God hath vouchsafed to others, whether inward or outward; and to hate the good things themselves; which is the Deuills sinne.

Now to the third sinne in generall forbidden in this commandement, namely confidence in creatures.

II

Quest. *What is that confidence in creatures, that is forbidden in this commandement?*

*Psal 20. 7.
Isai. 2. 22.
Jerem. 17. 5.
Zach. 4. 6.*

Ans: This when men so rest and rely on the creatures, as they thinke they are able and sufficient of themselves, to doe them good: and withdraw their hearts from the Lord.

Quest: *What are the things that men rest on and thinke able of themselves, to doe them Good?*

Ans: These. Either themselves, or other men, or other things.

Quest: *How doe men rest on themselves, and put confidence in themselves?*

*Pro. 28. 26.
2 King. 18. 35.
Isai. 10. 13.
Mat. 23. 33. 35.*

Ans: Thus; when men rest and relie on some good thing that is in themselves, and thinke that able of it selfe to helpe them, and to doe them good; as their wit, their wisdom, their eloquence, their strength, their beauty, and such like.

Quest: *What are the fruits of this, when men rest on themselves, or some good things in themselves?*

Ans: These two.

First, Pride, or arrogancy.

Secondly, Vaine glory, and carnall boasting.

Quest: *What is the Pride, or arrogancie that followes this?*

Ans:

Ans: It is this; when men ascribe the good they doe, not to God, but to something in themselves, and take the praise of it which is due to God, to themselves.

Deut. 8. 17. 18.
Daniel 4. 27.
Habak. 1. 16.
Acts 12. 23. 23.

Quest: What is the vaine glory, or carnall boasting that follows on this?

Ans: This; when men glory in their good gifts, as if they had them of themselves, and not from God; and doe referre all they haue or can doe, to their owne priuate glory and aduancement.

Iohn 5. 44.
Luke 10. 29.
Galat. 5. 26.
1 Cor. 4. 7.

Quest: How doe men rest on other men, and put confidence in them?

Ans: Thus; when men rest and relie on some good thing in others, and thinke that able of it selfe to helpe them, and to doe them good: as on other mens wit and policie, skill, strength, kindnesse, or the like.

Isai. 36. 6.
Ierem. 17. 5.
Hester 6. 6.
2 Chron. 16. 12

Quest: How doe men rest on other things, and put confidence in them?

Ans: Thus, when men rest and relie on other things, as able of themselves to helpe them, and to doe them good; as on riches, strong holds and defenced places; honour, authority, and high place, and such like.

1 Tim. 6. 17.
Psalm. 62. 10.
Ierem. 49. 16.
Obad. 7. 3. 4.
Psalm. 146. 3.

Now to the Affirmative part of this Commandement.

Quest: What are the duties commanded in this first Commandement?

12

Ans: These two:

First, that the minde and heart haue a due respect to God. Secondly, that wee haue confidence in God, and rest in him alone.

Of these in Order.

Quest: How hath the mind and heart a due respect to God?

Ans. Thus, when wee set vp and sanctifie the Lord in our hearts & minds, wee adore & worship him, acknowledging and confessing him to be such a God, as he hath reuealed himselfe to be in his Word, and workes; and looking to him in all our thoughts, words, and workes.

Isai. 8. 13.
1 Chron. 28. 9.
Ierem. 9. 24.
Ierem. 24. 7.
Iohn 17. 3.

Quest: What is the ground of this acknowledgement and confession?

D.

Ans.

*Plal. 9. 10.
Hose. 4. 1. 6.
Coloss. 1. 10.*

Answ. This, true knowledge of God, as hee hath made himselfe knowne in his Word; both in his *Essence, Persons, Properties, and Workes.*

Quest: *Wherein is this acknowledgement and confession of God expressed?*

Answ: In these three things especially.
In Faith, in Hope, and in Love.

Quest. *What is that Faith wherein our acknowledgement of God is expressed?*

*Plal. 73. 25.
Heb. 11. 6.*

Answ: This, when we beleue the *Trinitie*, euen the Father, the Sonne, and the Holy Ghost, to be the true and only God; and wee beleue all the truth of God reuealed in his Word.

Quest: *How many sorts of faith be there?*

Answ: Foure sorts or kindes.

Quest: *What is the first of these?*

*Heb. 11. 6.
Heb. 6. 1.*

Answ: This; the Faith of beginnings or fundamentall faith, apprehending the *Essence, and Being* of God.

Quest: *What is the second sort?*

1 Cor. 13. 2.

Answ: This; the faith of miracles, apprehending the power of God.

Quest: *What is the third sort?*

1 am. 2. 19.

Answ. Historicall faith, apprehending the truth of God, and beleueing all things to be true, that are written in the Scriptures,

Quest: *What is the fourth sort?*

*Gal. 2. 16. 20.
Rom. 3. 26.*

Answ. Iustifying faith, particularly apprehending, and applying the mercy of God and the merits of Christ, called the faith of the Sonne of God, and the faith of Iesus.

Quest. *Are all these sorts of faith commanded in the first Commandement?*

Answ. No; only the first, second, and third sorts, and not the fourth.

Quest: *How may that appeare?*

Answ. By these reasons.

First, the Morall Law requires no more then that; which was imprinted in the heart of man by nature, as the Morall Law was; *Rom. 2. 14. 15.* but faith

in

in Christ was not so, that is wrought by Grace a-
boue Nature. 2 *Thess.* 3. 2. *Ephes.* 2. 8.

Secondly, Faith in Christ is not a Worke of the Law,
they are opposed one to the other. *Romans* 3. 28.

Rom 4. 5.

Quest. What is that hope, wherein our acknowledgement is
expressed?

Ans. When we looke vp to God, patiently expecting
his presence, and assistance in things to come; and wayting
on him, for the giuing of euery good thing, that he hath pro-
mised in his owne good time.

2 *Chro.* 20. 12.
Isai. 8. 17.
Psal. 27. 14.
Psal. 37. 7.
Rom. 8. 24. 25.

Quest. What followes on this hope?

Ans. Spirituall fortitude, or spirituall courage and
boldnesse.

Psal 27. 14.
Ephes. 6. 10.

Quest. Wherein standeth spirituall fortitude, courage, and
boldnesse?

Isa. 43. 1. 2. 5.

Ans. In three things.

1. In spirituall securitie.
2. In constancie in good things.
3. In patience, in trouble and aduersitie.

Quest. What is it to be spiritually secure?

Ans. This; On the carefull vse of all the good meanes
of good; to be certainly assured that God who is able, will
of his goodnesse, according to his promise, doe vs good at
all times.

Psal. 3. 5. 6.
Psal. 55. 2.
Nehe. 6. 11.

Quest. What is it to be constant in good things?

Ans. This; to continue and to go on in doing good, and
not to feare, nor to be discouraged by any opposition, look-
ing to the power and goodnesse of God.

Iohn 1. 6. 7.
1 Chro. 28. 10.
20.

Quest. What is it to be patient in trouble and aduersitie?

Dan. 6. 10.

Ans. This, willingly and cheerefully to vndergoe the
afflictions laid on vs; looking to the hand of God whence
they come, and expecting from him in his good time, a good
issue out of them.

Mat. 10. 28.
Heb. 11. 27.
Gen. 50. 20.
2 Sam. 16. 10.
11. 12.

Quest. What is that loue wherein our acknowledgement of
God is expressed?

Heb. 11. 39
Iam. 5. 11.
Deut. 6. 5.

Ans. This, when we acknowledge God to be goodnes it
selfe, & the giuer of al good things, & because of his goodnes
towards

Luke 10. 39
Acts 17. 28
Iames 1. 17.

towards vs, we loue him aboue all things.

Quest. Wherein is our loue to God manifested?

Answ. In these things especially :

Malac. 3. 16.

Psal. 110. 55.

2 Tim. 4. 8.

Psal. 27. 4.

Psal. 84. 1. 2. 3. 4.

Psal. 119. 97. 131.

Psal. 16. 3.

1 Iohn 5. 1.

1 Iohn 2. 4. 10.

1. First, in often thinking and speaking of God to his glory, and desiring his presence..

2. Secondly, in louing his Word and Ordinances, as Prayer, Preaching of the Word, Sacraments, and such like.

3. Thirdly, in louing his Children and Seruants.

4. Fourthly, in louing his glory, and being zealous for that aboue all things. *Exod. 32. 12. 32. Luk. 14. 33. Psal. 66. 9.*

5. Fifthly, in doing the will of God cheerefully.

Iohn 11. 2. 1.

Iohn 15. 14.

Quest. What are the effects of our acknowledgement of God, to be such a God as he hath reuealed himselfe in his Word?

14

Answ. They are of two sorts.

1. First, such as properly haue respect to God.

2. Secondly, such as haue more neere respect to our selues.

Quest. What are those effects that properly haue respect to God?

Answ. These two.

1. First, an holy submission to the Maiestie of God.

2. Secondly, the feare of God.

Quest. What is that holy submission to the Maiestie of God?

Gen. 18. 27.

Psal. 83. 18.

Dan. 9. 44.

Answ. This ; when we submit our selues to the greatnes and Maiestie of God absolutely, and for himselfe; because of his excellency aboue all creatures, and because he is our Creator, and Soueraigne Lord of our bodies and soules, and of all that euer we haue.

Quest. What is that feare of God, that is an effect of our acknowledgement of God, to be such a God as he hath reuealed himselfe to be in his Word?

Isai. 8. 13.

Leuit. 19. 14.

Ierem. 10. 6. 7.

Iob. 12. 29.

Answ. This ; when we stand in awe of Gods Iustice and Power, in punishing sinne, and so wee make him our only feare and dread.

Quest.

Quest. What followes on this feare of God?

Ans. Two things.

Quest. What is the first of those?

Ans. This; An hatred of sinne, and a carefull auoyding of the offence of God; and a feare to offend him, in any thing whatsoeuer. *Iob 31.* *Iob* hauing cleered himselfe, not only of grosse sinnes; but also hauing shewed many good effects, of the graces of Gods Spirit in him, in the performance of good duties, he saith, verse 23. *Gods punishment was fearefull vnto me.*

Quest. What is the second thing?

Ans. A care to approue our selues to God in all things.

Quest. How many sorts of Gods feare be there?

Ans. These two.

1. A Child-like feare, a feare of God, as children.

2. A Seruile feare, a feare of God, as Seruants.

Quest. How doe these two differ one from the other?

Ans. In two respects especially.

First, in the beginning and cause, for the child-like feare of God, comes from the loue of God, whom Gods Children feare to offend, because of his goodnesse and mercy.

But Seruile feare ariseth from the consideration of the Iustice, and wrath of God.

Secondly, in respect of the obiect; for child-like feare of God, is set on sinne it selfe, Gods Children fearing sinne principally, because it is sinne and offends God.

But seruile feare, is set on the punishment of sinne, men fearing onely the wrath and vengeance that followes on sinne.

Quest: How may we know that we truly feare God?

Ans: By these two things.

1. First, if wee take notice of his threatnings, and Iudgements against sinne, and tremble at his Word.

2. Secondly, if no reward can allure vs; nor any punishment man can lay on vs, can drine vs to

commit sinne.

15

Quest. What are the effects of our acknowledgement of God, that haue more neere respect vnto our selues?

Ans. These two.

1. First, the deniall of our selues.

2. Secondly, humilitie.

Quest. What is that deniall of our selues?

1 Cor. 3. 7.

2 Cor. 3. 5.

Mat. 16. 24.

Luk. 9. 23.

Ans. This, when wee abase our selues euen to nothing, and hold our selues to be as nothing of our selues.

Quest. Wherein is that deniall of our selues expressed?

Ans. In two things.

Quest. What is the first of those?

Pro. 3. 7.

1 Cor. 3. 18.

Rom. 8. 7.

Ans. This, an vtter renouncing of our owne Reason, Will, Affections, and all wee haue within vs, as things that of themselves are enmitie to G O D, and all goodnesse.

Quest. What is the second?

Gen. 12. 14.

Gen. 22. 1. 2.

9. 10.

Heb. 11. 8.

Deut. 33. 9.

Mat. 4. 20.

Luk. 5. 11.

Acts 20. 24.

Ans. A submitting of our selues both in our soules and bodies, to Gods Wisedome and Will in all things, though they bee neuer so crosse, and contrary to our willes and desires.

Quest. What is that humilitie, that is an effect of our acknowledgement of God?

Gen. 32. 10.

1 Chro. 29. 14.

15. 16.

1 Cor. 4. 7.

1 Cor. 13. 1.

Ans. This; when because of Gods Excellencie and holinesse, and our vilenesse and sinfulness, wee acknowledge that wee are not worthy of the least of Gods mercies, but that the good things we either haue, or doe, are the free gifts of his rich grace, and from his free bountie; and wee giue to him alone all the praise and glory, of all good things we either haue or doe.

Quest. What are the fruits of this humilitie?

Ans. They are foure.

Quest. What is the first of those?

1. Cor. 15. 9.

1 Tim. 1. 15.

Ans. This; it makes men thinke most basely of themselves, in regard of their owne finnes and corruptions.

Quest. What is the second?

Rom. 12. 10.

1 Cor. 4. 6.

1 Pet. 5. 5.

Phil. 2. 3.

Ans. This; it makes men esteeme better of others then of themselves, hauing the same good giftes that they haue, and

and to giue to them that respect and honour that is fitting and due to them!

Quest. What is the third?

Ans. This; it makes men content with their particular places, callings, and conditions of life; vsing their gifts therein to the glory of God, and the good of others.

Phil. 4. 11, 12.
1 Cor. 12. 7.

Quest. What is the fourth?

Ans. It makes men not to presume to doe any thing beyond that ability and strength that is giuen them.

Psal. 13. 1.
Rom. 12. 3.

Now to the second generall Dutie commanded in this first Commandement, namely, confidence in God, and resting on him alone.

Quest. What is that confidence in God, and resting on him alone, that is required in this Commandement?

16

Ans. This; when we stedfastly cleaue to God, and rest on him alone, casting our burden onely on him, and committing our bodies and soules, our liues, our goods, and all that wee haue, into his hands at all times

2 Chro. 20. 20.
Psal. 37. 35.
Prou. 3. 5.
Ierem. 17. 7.

Quest. What are the grounds of this confidence?

Ans. They are especially three.

Quest. What is the first of those?

Ans. This; a due consideration and acknowledgement of Gods power, that hee is able to doe vs good, though all things in the world bee against vs; and that all helpes in the world can doe vs no good, but as his hand and power is in them, and makes them effectually for our good. Gen. 15. 1. Psal. 62. 8, 9, 10. Dauid exhorts the people, *Al- wayes to trust in God, and to powre out their hearts before him, because hee is our Hope*: and then hee shewes that the children of men are vanitie, and the chiefe men are lyes and altogether lighter then vanitie. Then verse 10. *Trust not in oppression, nor in robbery, and bee not vaine; and if riches increase, that we should not set our hearts thereon.* Then vers 11. *Power belongeth vnto God.*

Genes. 15. 1.
Psal. 62. 8, 9, 10
Psal. 27. 1, 2, 3
2 Tim. 1. 12.

Quest. What is the second ground?

Ans. This; a due consideration, and acknowledgement of Gods good prouidence and mercy, that the eye of his good prouidence and mercie watcheth ouer vs, disposing

Psal. 33. 18, 19.
Psal. 34. 11, 12.
Psal. 91. 2.

Psal. 33. 18. 19. all things for our good, and that he looks on our wants and necessities, and of his mercy is ready to releue them.
Psal. 84. 11. 12. Psal. 91. 2.

Psal. 91. 2. I will say vnto the Lord, O mine hope and my fortresse, he is my God, in him will I trust. And then in the verses following he saith, Surely he will deliuer thee from the snare of the hunter, and from the noysome pestilence, he will couer thee vnder his wings, thou shalt be sure vnder his feathers; his truth shall be thy shield and buckler. &c.

Quest: What is the third ground of this confidence?

Deut. 7. 17.

18. 19.

2 Sam. 17. 37.

Psal. 34. 6.

Mat. 16. 8. 10.

Ans: This; A due consideration of the former experience of gods power and prouidence, both towards our selues and others. Mat. 16. 9. 10. Christ checks his disciples, for not hauing due consideration of this former experience of Gods power and prouidence. Do ye not (saith he) perceiue, neither remember the five loaves, when there were five thousand men, and how many baskets tooke yee vp? neither the seauen loaves when there were foure thousand men and how many baskets tooke yee vp?

Quest: How may we know that we haue confidence in God, and rest on him alone?

Ans: By two things especially.

Quest: What is the first of those?

2 Sam. 10. 9. 10.

11. 12.

2 Chron. 32. 5.

6. 7. 8.

Nehem. 4. 9.

Ans: This; when we carefully vse good things and means God gives vs; and yet wee vse them only as meanes, and we looke vp to the Lord for helpe, and comfort, and good by them.

Quest: What is the second thing?

Rom. 4. 18. 19.

20. 21.

Ans: This; when we rest and relie on the bare and naked promise of god, hauing his promise without meanes. Thus did Abraham.

Quest: How may wee come thus to rest on the promise of God?

Exod. 34. 28.

Mat. 4. 2.

Iosh. 3. 16.

Iosh. 10. 13.

Dan. 3. 27.

Dan. 6. 22.

Ans. Thus; If we duely consider the Lords manner of working, that he worketh sometimes by meanes, sometimes without meanes, and sometimes contrary to meanes: as Moses did.

Quest. What are the effects of confidence in God, and resting on him alone?

Ans. These two; first, a conuersation voyd of couetousnesse and distrustfull care.

Secondly, inuocation or calling on the name of God.

Quest. What is that conuersation voyde of couetousnes, and distrustfull care?

Ans. This; When men exercise themselves diligently in the Duties of their lawfull Callings; dealing therein iustly and truly with euery one; and minding only to get things, honest and needfull for them, and leaue the successe of all their labours and endeuours, to the good prouidence and blessing of God, and trust God with that.

Quest. How may we know, that doing our duties diligently, in our lawfull callings: we leaue the successe of all our labours to the blessing of God, and we trust him for that?

Ans. By these two things.

1. First, if our hearts be not taken vp with needlesse feare of want or losse, while we enioy good things; or with immoderate sorrow, when good things are taken from vs.

2. Secondly, if our mindes be not troubled, and perplexed with thoughts of our worldly affaires, in performance of heavenly duties: as in Prayer, hearing of the Word, and such like: so as those thoughts make vs weary of Gods worship.

Now to inuocation.

Quest. Wherein stands that inuocation and calling on the name of God, that is an effect of confidence in God?

Ans. In two things.

1. In petition.

2. In thanks giuing.

Quest. What is petitions?

Ans. A crauing at the hands of God alone, as the fountaine of all goodnesse, and giuer of all good things, such things as are wanting and needfull for our selues, and for others.

Quest. How many sorts of petition be there?

Ans. These three.

1. First, supplication, when we entreat god to remooue some euill from our selues.

2. Secondly

2. Secondly, Prayer, when wee intreat God to bestow some good thing on our selues. And

1 Tim. 2. 1.

3. Thirdly intercession, when we intreat God to giue some good thing to others, or to remoue some euill thing from others. 1 Tim. 2. 1.

Quest. What is thanks-giuing?

Psal. 103. 1. to 6

Psal. 103. 3. 4.

Ephes. 5. 20.

Ans. This; when we giue laud and thanks to God for good things, either promiled, or bestowed on our selues or others.

Quest. Wherein stands that giuing laud & thanks to God?

1 Chro. 29. 11.

12. 13.

Iud. Epist. 7. 25.

Reu. 4. 11.

Mat. 6. 13.

Ans. In ascribing to God, absolute Soueraigntie ouer the good things wee haue, that wee haue them from him and not of our selues; and acknowledging his prouidence and power: in that wee haue those good things, and that they serue for our good, and accordingly giuing him due honour and glory.

Comm. 2.

18

Thus we haue heard also the duties required in the first Commandement. Now to the second commandement.

Quest. How differ the first and second Commandements, one from the other?

Ans. Thus; the first Commandement, teacheth to haue the true God for our God and no other: And the second commandement prescribeth the solemne worship of the true God.

Quest. What are the words of the second Commandement?

Ans. Those we finde Exod. 20. 4. 5. 6.

4. Thou shalt make thee no grauen Image, neither any similitude of things that are in Heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth:

5. Thou shalt not bow downe to them, neither serue them: for I am (Iehonah) the Lord thy God, a zealous God; visiting the iniquitie of the Fathers vpon the Children, vpon the third generation, & vpon the fourth of them that hate me:

6. And shewing mercy vnto thousands, to them that loue me, and keepe my Commandements:

Quest. What are the generall things contained in those words?

Ans. These two. First, a precept or Commandement.

Secondly, a confirmation of the Commandement by arguments, perswading to the obedience of it. The Commandement.

mandement in these words : Thou shalt not make thee any grauen Image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth : Thou shalt not bow downe to them, neither serue them. And the confirmation in the words following; for I am Iehouah thy God, a Jealous God, visiting the iniquitie of the Fathers vpon the Children, vpon the third generation, and vpon the fourth of them that hate me : and shewing mercy vnto thousands to them that loue me and keepe my Commandements.

Of these in Order.

First of the Com mandement.

Quest: *What are the parts of the Com mandement?*

Ans: These two :

1. First, it forbids the making of any grauen Image, or similitude of any thing in Heauen, in Earth, or in the waters vnder the earth.
2. Secondly, it forbids the bowing downe to Images, and similitudes, and worshiping of them.

Now to the words.

Quest. *What is meant by grauen Image?*

Ans. A Picture proportioned and fashioned out of stone, wood, or mettall, by caruing, grauing, or the like : so the word signifies.

Quest: *What is meant by similitude?*

Ans. A Picture painted in a plaine Table, or on a cloath or the like, and made only of colours.

Quest. *What is meant by things that are in Heauen?*

Ans. Celestiall and heauenly bodies, as the Sunne, Moone and Starres, and Foules, and Birds.

Deut. 4. 19.

2 King. 23. 11.

Ierem. 44. 18.

Quest. *Are not Angels and things in the highest Heauens likewise meant?*

Deut. 4. 17.

Ans. Not properly, because they cannot bee represented but by borrowing the forme or shape of visible things, beeing spirituall; yet vnder the visible celestiall bodies they are also comprehended.

Quest. *What is meant by things in earth?*

Ans.

2. Secondly, Prayer, when wee intreat God to bestow some good thing on our selues. And

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Quest. *What is meant by things in earth?*

Answ.

Quest. What is meant by things in the Waters, under the earth?

Earth?

Quest. What is the meaning of those words, thou shalt not bow downe to them, neither serue them?

Ans^w. Thus much; thou shalt not adore them, and yeeld
to them religious worship and seruice, either inward or out-
ward, testified by bowing downe, or by vsing any other act
or gesture of religious adoration to them. *Isa.* 44. 15.

Quest. *What is the summe of this Commandement?*

Ans^r. This; that we worship and serue the true God, not by any deuce of our owne, but only according to his nature & Will, reuealed in his Word. *Dent. 12. 30. 31. 32.*

Now this Commandement being Negative, we will first shew the sinnes forbidden in it.

19.

Quest. What are the sinnes forbidden in this Commandement?

Ans^w. In generall, these three.

1. All manner of Idolatry.
2. Contempt of the outward worship of God.
3. Humane devices in the Essentiall worship of God: or superstition.

Of these in Order.

Quest. *How many sorts of Idolatrie be there?*

Ans. Two. { Inward, and Outward } Idolatry of the { Heart, and of the Hande.

Quest. *What is the inward Idolatrie of the Heart?*

Ans. This; when men misconceiving God, and imagining him to be that which he is not, doe worship him according to that misconceite, and foolish imagination: for then they worship an Idoll of their owne braine.

Quest. What is the outward Idolatrie, of the hand?

Ans. This; when men make an Image, or similitude, and erect and set it vp for religious vse. *Dent.* 27. 15. *1 John* 5. 21. *Little children keepe your selues from idols: that is from Images made for religious vse.*

Quest.

Quest. May not an Image or Picture bee made for any use at all?

Ans. Yes, if it be onely for Politicall, or Historicall use, *Exod. 31. 4, 5.* and not for Religious use: for there is great use of Pictures *Math. 22. 30, 31* in describing of Histories, drawing of Mappes, and such like. Christ findes no fault with the Image and Picture of Caesar.

Quest. How many wayes doe men make and erect an Image for religious use?

Ans. Two wayes.

Quest. What is the first of those?

Ans. This, when men make and erect an Image representing some false and fained God, as the heathen did. Or representing some thing that is not God; as the Papists doe the Images of Angels and Saints departed, to bee adored and worshipped.

Quest. Where finde we this condemned?

Ans. In these places of Scripture, *Exod. 23. 24. Deut. 7. 25. Deut. 12. 3.*

Quest. What is the second way?

Ans. This, when men make and erect an Image for the representing of the true God, and of Christ, to worship it.

Quest. How may this appeare to bee a sinne, and a breach of Gods Commandement?

Ans. 1. By evidence of Scripture, which condemnes the making of any representation of God, as *Deut. 4. 15, 16.* *Isai. 40. 18, 25.* *Actes 17. 29.* *Rom. 1. 23.* *I see saw no image of God, but onely heard a voyce; therefore it is not lawfull to make and erect any Image of the true God.*

Secondly, by these reasons.

1. First, God is infinite and incomprehensible, & therefore cannot be represented by an Image.
2. Secondly, it is a most vile debasing of the Majestie of God, to liken him to a corruptible man.
3. Thirdly, any representation of God made by the hand of man, is a dead thing, and so more base then the meanest living creature; therefore God will not bee so represented.

Now

Now some obiections are to be answered.

1. *Obiection.*

First, the Scriptures doe ascribe to God humane parts, as hands, eyes, eares, feet, and such like: therefore say some, It is lawfull so to expresse, and so to resemble God.

Quest. How is this to be answered?

Answ. Thus; the Scriptures in ascribing humane parts to God, speake metaphorically, by way of similitude, and vse those borrowed speeches onely for our vnderstanding and capacitie.

2. *Obiection.*

Secondly, Christ tooke on him mans nature; hee became man like to vs: therefore, say some, he may be resembled, and an Image of him may be made.

Quest. How is this to be answered?

Answ. Thus; Christ being both God and Man, the chiefe thing that makes him *Christ*, is his God-head, and that cannot bee expressed by an Image; and therefore an Image made to resemble whole *Christ*, must needs be a living Image, leauing out the chiefe part of *Christ*, which is his God-head: so that an Image made of *Christ*, either separateth his God-head from his Man-hood, or else it makes his God-head to be such, as may bee circumscribed: both which are grosse errors; therefore there may no Image of *Christ* be made.

3. *Obiection.*

May not *Christ* as well be painted with colours, as set before vs with words in a Sermon?

Quest. How is this to be answered?

Answ. No: the one, God alloweth in his Word, namely, the describing of *Christ* in speech, in the Preaching of the Word, and Administration of the Sacraments, but not the other.

4. *Obiection.*

The Papists obiekt againe; They worship not the Image of God, or of Christ, but God or Christ, in, at, before, or vnder the Image.

Quest. How is this to be answered?

Answ. Two wayes.

1. First, God and Christ will not bee so worshipped, they haue no warrant in the Word of God so to worship them.

2. Secondly, God or Christ being worshipped in, at, before,

before, or vnder an Image, a Crucifixe, Bread in the Sacrament, or such like, are thereby made Idoles, and to those that so worship them, are turned into Idoles.

Quest. How may this appeare?

Ans. First, by euidence of Scripture, as *Psal. 106. 19, 20*

Secondly, by this reason; Thereby they bind the presence, the grace, and operation of God and Christ to Images; and so make God such a God, and Christ such a Christ, as will bee present, and will heare them at Images; and so indeed they make them Idoles, and worshipping God and Christ in that manner, they worship Idoles of their owne braine.

They obiekt further, They intend not to worship an Idole, but onely the true God, the Maker of Heauen and earth in an Image.

5. Obiection.

Quest. How is this to bee answered?

Ans. Thus; First, no intention of man makes the true worship of God, but onely Gods will.

Secondly, the Israelites did thus; they intended to worship the true God in the Golden Calfe, *Exod. 32. 5*. yet that is called an Idole, *Actes 7. 49*. so the Israelites worshipped *Baal, Astarte*, Idoles fetched from the Gentiles: but their intent therein was, to worship the true God in those Idoles.

Iudg. 2. 11, 12, 13.

Hosea 2. 16.

Men may bow to the Chaire of Estate, the Letter of the Prince, without Idolatry; therefore much more to the Images of God, of Christ, and of the Saints.

6. Obiection.

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Quest. How is this to bee answered?

Ans. Thus; the reason is not alike, for

1. First, reuerence, or bowing downe to the Chayre of Estate, or the Letter of the Prince, is meerely ciuill, and in ciuill respects performed: but bowing to Images, is religious.
2. Secondly, bowing to the Chayre of Estate, or the Letter of the Prince, is according the Princes will: but bowing to Images is not according to Gods will, but directly against it.

Images be Lay-mens Books, and they serue to put them in mind.

7. Obiection.

minde of God, and of Christ, therefore they may be vsed.

Quest. *How is this to be answered?*

Ans. Every kind of Booke is not good; there be books of Magicke, of Coniuring, and of lewd matters: and there bee dangerous lying and deceiuing Bookes; and such Bookes are Images, and therefore they may not be vsed.

Jerem. 10. 8, 15.
Habak. 2. 18.

3. Obiection.

Moses caused the Cherubims to bee made ouer the Arke, and a Brazen Serpent for the people to looke on: therefore it is lawfull now to make Images for the vse of Religion.

Quest. *How is this to be answered?*

Exod. 25. 18.
Numb. 21. 8.

Ans. Thus; first, the Cherubims & Brazen Serpent were no inuentions of men, but were made by Gods owne commandement, and appointment.

Againe, the Cherubims, and the Brazen serpent, were made, not to be adored and worshipped; but to represent, or signifie some things fit for that time, when the ceremoniall Law was in vse; as the Cherubims stretching out their wings, signified, that God had his wings as it were, spread out for the protection and shelter of the Church at all times; and the Brazen Serpent was a type and figure of Christ; and when it was worshipped of the people, *Hezekiah* brake it downe, and is commended for it.

Iohn 3. 14.

2 Kings 18. 4.

Quest. *What is further forbidden under the name of Idolatry?*

Ans. Two things.

Quest. *What is the first of those?*

Hosea 13. 2.

Deut. 7. 2, 5, 26.

Exod. 23. 13.

Psal. 16. 4.

Ans. This; any allowance or approbation of Idolatry, by presence at idolatrous seruice, as at a Masse, or the like; by speech, by gesture, by silence, by keeping of reliques, monuments, or remembrances of Idoles vndefaced.

Deut. 7. 2, 3.

Ezra 9. 2, 12, 14.

2 Chron. 19. 2.

Psal. 106. 35, 36.

Malac. 2. 11.

2 Cor. 6. 14,

15, 16.

Quest. *What is the second?*

Ans. This; all vnneccessary dealing and familiaritie with Idolaters, by ioyning with them in marriage, by seeking helpe of them, or fauouring them, and assisting them in word, or deed.

Heere some doubts touching these two things forbidden, are to bee answered, as some may moue this doubt.

Quest.

Quest. Is it absolutely, and altogether unlawfull to be present at Idolatrous seruice?

Ans. No; a man may be there by compulsion, being violently haled and drawn thither, or hauing a calling therunto; he may be there with a purpose to obserue, and withall to reprove that seruice: but to be there with consent of mind, or outward act of body, signifying consent, as vncouering of the head, bowing or bending of the body, that is altogether unlawfull. 1 Kin. 18. 26, 27. *Elijah* was present at the seruice of *Baal*. 1 King. 13. 1, 2. The Prophet of God was present at the Idolatrous seruice at *Bethel*. 1 King. 13. 26, 27. 1 King. 13. 1, 2.

Wee read, 2 King. 5. 18. That *Naaman* the Syrian being healed of his Leprosie, vowed to offer neither burnt sacrifice, nor offering vnto any other God, but vnto *Iehouah*; yet herein (saith he) the Lord bee mercifull vnto thy seruant, that when my Master goeth into the house of *Rimmon* to worship there, and leaneth on mine hand, and I bow my selfe in the house of *Rimmon*: When I doe bow downe I say, in the house of *Rimmon*, the Lord bee mercifull vnto thy seruant in this point. And the Prophet *Elisha* answered him, Goe in peace. Therefore it may seeme, that either his bowing downe in the house of *Rimmon* was no sinne, or the Prophet dispenced with him for it. Objection.

Quest. How is this to be answered?

Ans. In *Naamans* speech is implied a request to the Prophet, that he would pray for him, that God would keepe him from falling into that sinne; and the Prophets answer, Goe in peace, is to bee vnderstood, not as a toleration, or permission: for hee saith not, Goe and doe so; but as a promise to helpe him with his prayers, and keepe *Naaman* that he should not so sinne.

Quest. If the Prophet knew it to bee a sinne, why did hee not reprove him for it?

Ans. Because hee perceiued that *Naaman* was not ignorant, but knew well the thing to bee a sinne, and was afraid of falling into it, and therefore was not to be taught or reprooued, but to bee comforted and confirmed against it, with promise of Gods grace and assistance, to preserve him free from it.

Now for the matter of Marriage with Idolatrous Gentiles.

Objection.

Some may alledge that *Sampson* married with a woman of the *Philistines*, *Judg. 14*. Therefore it may seeme lawfull to marry with Idolaters.

Quest. How is this to be answered?

Answ. *Sampson* did so marry by divine instinct, and by the speciall appointment of the Lord, *Judg. 14. 4*.

Quest. Is a true belecuer being married to an Idolater, to doe the duties of marriage to that Idolater?

Answ. Yes: it is the rule of the Apostle, that Marriage, and the Marriage duties are to be preserved of the belecuing partie with the Infidell, if the Infidell bee content to dwell with the Belecuer.

Quest. Doth not the Belecuer by doing the duties of Marriage to the Idolater, become the member of an Idolater; as hee that couples himselfe with an Harlot, becomes the member of an Harlot?

Answ. No, the case is not alike: for he that couples himselfe with an Harlot, commits the same sinne the Harlot doth, and is an Adulterer as the Harlot is, and so is one with the Harlot: but the belecuing party married to an Idolater, and doing the duties of Marriage to that Idolater, doth not therein partake with the Idolater in his Idolatry, no more then a wife that hath a Drunkard to her husband, partakes with her husband in his drunkenesse, in yeelding to him the dutie of Mariage.

Quest. Doth not Idolatry, being spirituall adultery, give iust cause of Diuorce?

Answ. No, it doth not: for no sinne by it selfe, as it is a sin, gives iust cause of diuorce, but as it is a sinne breaking the knot and bond of Marriage. Now, no kinde of Idolatry breakes the knot of Marriage, therefore Diuorce may not be made for Idolatry.

Quest. What is contempt of the outward worship of God?

Answ. This; when men basely and lightly esteeme of the holy ordinances of God, and of the duties and parts of Gods worship, and thereupon either altogether reiect them, or abuse them.

Quest.

Ezech. 22. 8.
Math. 22. 5.
Luke 14. 18,
19, 20.

Quest. How many wayes doe men contemne the holy ordinances of God, and the duties and parts of Gods worship?

Ans. Two wayes, either inwardly, or outwardly.

Quest. What is the inward contempt of Gods ordinances, and the duties and parts of his worship?

Ans. This; when men in their hearts contemne them, & think basely of them, & hold the to be foolish, vain, & vnprofitable. Malac. 3. 14.
Iob 21. 15.
1 Cor. 1. 18, 21.

Quest. What followes on this inward contempt of the ordinances of God, and the duties and parts of his worship?

Ans. Either the neglect of them altogether, as it is in Recusants, Brownists, and such like; or an intermission of the duties of Gods worship, as in those that seldome came to the Word or Sacraments; or an hypocriticall and formall comming and performance of them, wherof the Lord complains, 2 Chron. 30. 5.
Isai. 29. 13.
Math. 15. 7, 8.
Isai. 29. 13. cited and explained, *Mat. 15. 7, 8.*

Quest. What is the outward contempt of Gods ordinances, and the duties and parts of his worship?

Ans. This; when men openly manifest their contempt of them, either by word or deed, as the people did of Manna, *Num. 11. 6.* and as the Philosophers did, *Act. 17. 18.* Num. 11. 6.
Actes 17. 18.
And wee reade of one Pope, that cast the Sacrament into the fire; and some Papists haue called our Communion-Table, an Oyster-table.

Quest. How farre forth doe men contemne the Ordinances of God, and the parts of his worship?

Ans. Either in part, as the preaching of the word, *1 Thes. 1 Thes. 5. 20. 5. 20.* or the Sacraments. *2 Chron. 30. 10.* Hezekiah sent to call through the land of Ephraim and Manasse, euen vnto Zebulun, And they laughed them to scorne, and mocked them.

Or in whole, when men contemne all the Ordinances of God, and all the holy duties of Religion, *Psal. 14. 4.* they call Psal. 14. 4.
Hebr. 12. 16.
Gene. 25. 34.
not vpon the Lord: and this is properly called prophanenesse. *Hebr. 12. 16. Gen. 25. 34.*

Quest. What is the highest degree of this contempt of the ordinances of God, and the parts of his worship?

Ans. When men loath and abhorre them, as *1 Sam. 2. 17.* 1 Sam. 2. 17.

Quest. What are humane deuices, or Superstition in Gods worship?

Isai. 29. 13
Math. 15. 9.

Answ. Not an excesse of that worship of God that is warranted by his word, as the Papists say; but all such things in the worship of God, as are inuented and deuised by men: and are either contrary to, or diuers from the rule of Gods word, *Isai. 29. 13. Mat. 15. 9.*

Quest. May not men that are in place of gouernment, appoynt some things concerning the publike worship of God, which are not expressely set downe in the word of God?

Answ. Yes, they may; so as the things appoynted by them be according to the generall rules of the Word, which are these; That all things be done to edifying, and in order, and without offence. *1 Cor. 11. 16. 34. 1 Cor. 14. 33. 40.*

Quest. How many wayes doe men deuise things in Gods worship, either contrary to, or diuers from the rule of Gods word?

Answ. Two wayes, either by adding something to the essentiall worship of God: or by detracting and taking away something from it, both forbidden, *Deut. 12. 31.*

Quest. What are the things added to the worship of God?

Answ. Either things meerely deuised by men, and such as haue no warrant at all in the word of God but are contrary to it: of which sort are all Popish Superstitions, as their five Sacraments added to the two ordained by Christ; their Masses, Pilgrimages, Prayers on Beads, Processions with the Crosse, their crossing of the Bread and Wine in the Sacrament of the Lords Supper, Spittle, Salt, Creame, and the like added to Baptisme.

Or, things in themselves indifferent, made necessary parts of Gods worship; as to forbear this or that kind of meate for Religions sake, to put holinesse in dayes and times, and such like, *Mark. 7. 3. 4.* putting holinesse in them.

Quest. How doe men detract, and take away something from the worship of God?

Answ. Thus; when they mangle the worship of God, and take from it that which God hath appointed to be vsed in it, as the Papists doe, who in the administration of the Sacrament of the Lordes Supper, take away the Cup from the people, the Lord hauing appoynted both Bread and Wine to be receiued, *1 Cor. 11. 26, 27, 28, 29.*

Quest.

Quest. What are the sorts of humane deuices in the worship of God?

Ans. These two: They are either such as men take vp of themselues, on a bare and naked good intent, without warrant from the word of God, & thinke thereby they worship God, which is properly called will-worship, 1 Sam. 13.9, 10, 13. Col. 2.23. Or they are such as haue been deuised by others their Ancestors, and receiued from them, properly called, the traditions of the Elders, Eze. 20 18. Mat. 15.2. Mark 7.3.

Quest. Are all traditions of the Elders touching Gods worship, to be reiected and held unlawfull?

Ans. No, all are not, but onely those that are meerely humane, and are not agreeable to the general rules set downe in Scripture: for the Church may prescribe rules or traditions touching the time and place of Gods publike worship, and touching the order and comlineesse to be vsed in the same; and such Traditions being rightly prescribed, are to bee obserued. Paul commends the Corinthians, for remembering all the things, and keeping the Ordinances that he deliuered vnto them. The Councel at Ierusalem decreed, that the churches of the Gentiles should abstaine from things offered to Idols, and blood, and that is strangled, and from fornication.

Quest. When are Traditions touching the time, and place, and order, and comlineesse, rightly prescribed?

Ans. When these foure things are obserued.

1. When the things appointed to be done, are not childish, or absurd.
2. When they bee not imposed as parts of Gods worship.
3. When they bee seuered from the opinion of merit.
4. When the Church is not burdened with the number of them.

Luke 10.16. He that heareth you, heareth me. Therefore say the Papists, The very commandement of the Pastors and spirituall gouernors of the Church, is sufficient, touching some things to be done in the worship of God.

Quest. How is this to bee answered?

Ans. Thus; First, that place is properly to be vnderstood,

not of all Teachers, but of those that were immediately sent out by Christ, & had infallible assistance of the spirit of God.

Math. 28. 20.

Secondly, if it be spoken of all Teachers, it must be understood with that limitation that is expressed, teaching them to observe all things whatsoever I have commanded you.

Objection.

An intent to honor God, and to serve him, is sometimes accepted of the Lord: as in *David*, 1 *Kin.* 8. 18. therefore say they, Men may do things in the worship of God on a bare good intent, without warrant from the word of God.

Quest. How is this to be answered?

Ans. Thus; An intent to honor and serve God, grounded on the word of God, and agreeable to it, is indeed acceptable to God: as *Dauids* intent was; but an intent to worship God, not grounded on the word, is not pleasing to God.

Objection.

A woman poured on Christs head a boxe of Ointment, *Mat.* 26. 7. and she had no commandment so to doe; and yet Christ saith, *verse 10.* That shee had wrought a good worke: Therefore some things may be done pleasing to God, without warrant from the word of God.

Quest. How is this to be answered?

Ans. Thus; though she had no particular commandment, yet had she a generall; for the worke she did, was a testifying of her faith; and that was commanded.

Objection.

Manoah offered sacrifice, who was of the Tribe of *Dan*, *Indg.* 13. 19. and none ought to offer sacrifice, but of the Tribe of *Levi*.

Quest. How is this to be answered?

Ans. Thus; *Manoah* did not sacrifice, but brought it to the Angell, whom he thought to be a Prophet; he presented it, and the Angell did wonderously, whiles *Manoah* and his wife looked on.

Objection.

1 *Sam.* 7. 17. *Samuel* sacrificed at *Ramah*, whereas the place appointed for sacrifice was before the Arke. Therefore men may doe something in the worship of God, without warrant from the Word.

Quest. How is this to be answered?

Ans. Thus; to sacrifice was a thing commanded, but the place of offering sacrifice was indifferent, before the building of the Temple.

Againe,

Againe, he was a Prophet, and had extraordinary direction of the Spirit.

Now to the Affirmative part of this second Commandment.

26

Quest. *What doth the second Commandment require, or command?*

Ans. In generall thus much. That the true God be worshipped with spirituall worship, & after a spirituall manner.

Quest. *Wherein stands the spirituall worship, or the worshipping of God after a spirituall manner?*

Ans. In two things.

Quest. *What is the first of those?*

Ans. This; when men worship God, not by carnall rites, and ceremonies, and humane deuices; but in such things as are agreeable to the will of God reueiled in his word.

Exod. 25. 9.

Deut. 12. 32.

Isai. 1. 12.

Quest. *What is the second?*

Ans. This; when men worship God in things & duties commanded of God in his word, in such sort & maner as is agreeable to the nature of God, in spirit & in truth, that is, inwardly in their hearts and soules, and truly without hypocrisie.

Iohn 4. 23, 24.

Isai. 1. 13, 4, 15.

Isai. 66. 3.

Quest. *What is the ground of spirituall worship, or worshipping of God after a spirituall manner?*

Ans. True and sound knowledge of the expresse will of God, touching all the parts of his worship, and touching the manner of the performance of them: It is vaine worship of God, to teach for doctrines mens precepts.

Iohn 4. 22.

Micha. 6. 6, 7, 8.

Math. 15. 9.

Eccles. 4. 17.

Quest. *Wherein is this spiritual worship of God to be expressed?*

Ans. In the exercise and performance of those things, that concerne the holy and solemne seruice of God.

Quest. *What are those things?*

Ans. The true and ordinary meanes of holinesse, and the parts of Gods worship.

Quest. *What are the ordinary meanes of holinesse, and the parts of Gods worship?*

Ans. These three especially; Prayer both publike & priuate, standing in petition, and thanksgiuing to God: The Ministry of the word of God: And the Sacraments.

Acts 2. 41, 42.

Acts 20. 7.

Quest. *How is the spirituall worship of God expressed in the use of these things?*

E 4

Ans.

Ans. When these things are not onely vsed, but they are vsed after an holy manner.

Quest. How is prayer vsed after an holy and spirituall maner?

1 Sam. I. 15.
Plal. 42. 4.
Isai. 37. 4.
Lamen. 3. 41.

Ans. Thus; when together with the voyce, lifting vp of the hands and eyes towards heauen, kneeling downe, vncouering the head, and the like gestures of the body vsed, the heart is also lift vp to God with a pure conscience.

Quest. Are not kneeling downe, lifting vp of the hands and eyes towards heauen, vncouering the head, and suchlike, carnall Rites and Ceremonies.

Ans. No; they are such as are ordained of God; & warranted by the word of God; & they are such as do further the lifting vp of the heart & soul to true piety, & spiritual meditations.

27

Quest. How is the ministry of the word of God vsed after an holy and spirituall manner?

Ans. Thus; when the word of God is not onely preached and heard outwardly by the body, but inwardly also by the heart and soule; when the heart & soule preacheth, then is the ministry of the word on the Ministers part vsed after an holy and spirituall manner: and when the heart & soule heareth the word of God, then is the ministry of the word on the hearers part, vsed after an holy and spirituall manner.

Quest. When is the word of God preached, not only outwardly by the body, but also inwardly by the heart and soule?

1 Cor. 11. 33.
1 Pet. 4. 11.
Actes 26. 25.
1 Cor. 2. 4.
2 Cor. 14. 24, 25

Ans. When the truth of God is deliuered by the Minister of God, as the truth of God, reuerently, soberly, purely, & powerfully in the euidence and demonstration of the spirit of God.

Quest. When is the word of God heard, not onely outwardly by the body, but also inwardly by the heart and soule?

Ans. When together with a silent, diligent & reuerent attending to it, and a listening to it with care, the heart & soule also heares it, and is affected towards it, as it ought to be.

Quest. When doth the heart and soule heare the word of God?

Hebr. 4. 2.

1 Theff. 2. 13.

Isai 66. 2.

2 King 22. 19.

Iam. 1. 21, 22.

Ans. When it giues assent to the whole truth of God preached, and beleeueth it, whether the thing deliuered be promise, or commandement, or threatning; and receiues it as the word of God with feare and trembling, and with humilitie, and meeknesse, and with subiection to it.

Quest.

Quest. When is the heart affected to the word of God, preached as it ought to be?

Answ. When it is fixed on it, louing it and delighting in it, as a most sure stay and foundation to build on at all times, and for all matters both of direction and comfort. Edifie your selues in your most holy faith, that is, in the word beleeued.

Psal. 119. 72.
97.
Psal. 119. 49.
50.
Iud. Epist. 7. 20.
Rom. 1. 5. 4.

Quest. How are the Sacraments used after an holy and spiritual manner?

Answ. On the Ministers part when they are administred, not only by the body, but also by the heart and soule; and on the Hearers part when they are receiued, not only by the body, but also by the heart and soule, in such as be of yeares and discretion.

Quest. When are the Sacraments administred, not only by the body, but also by the heart and soule?

Answ. When the Minister in the administration of them, not only vseth aright, such outward elements and actions as are to be vsed, but in sanctifying and setting them apart to their right vse, his heart doth also desire that they may become profitable to the receiuers; to those Sacramentall ends and vses, for which they are ordained. Christ blessed the bread in giuing of thanks, and he brake it, and gaue it to the Disciples, and saide, take, eate; this is my body.

Mat. 26. 26.
1. Cor. 10. 16.

Quest. When are the Sacraments receiued, not only by the body but also by the heart and soule?

Answ. When the receiuers not only vse aright, such outward actions as are of them to be vsed in receiuing of them; but doe also rightly and seriously minde and consider the things and actions, vsed in the Sacraments, and doe in their hearts performe those inward actions, that are signified by their outward actions.

Acts 8. 37. 38.
1. Cor. 10. 16.
1. Cor. 11. 28.

Quest. What are the helps and furtherances of the true and spirital worship of God?

Answ. They are such things as doe binde, and stirre vs vp to the performance of holy duties.

Quest. What are those things that doe binde and stirre vs vp to the performance of holy duties?

Answ. These two, speciall vowes and Fasting.

Of these a little further severally.

Quest. *What is a vow?*

Ans. A vow is a Religious promise made to God. *Judg.* 11. 36. touching the doing, or leaving undone of some thing, or things, that are lawfull and possible.

Quest. *Is a vow to be made only to God?*

Ans. Yes to God alone, and to no other, and that for these reasons.

1. Because a vow properly consisteth in a purpose of the heart, and God alone knowes the intent and purpose of the heart.

Deut. 23. 2 I.
Eccles. 5. 3. 4.

2. Because God alone can punish the breach of a vowe made.

Quest. *How many sorts of vowes be there?*

Ans. These two; generall, and speciall.

Quest. *What is a generall vowe?*

Ans. That which is common to all Christians, and concerns them all, as a part of the true worship of God; namely a promise of all holy obedience, made first in Baptisme, and renewed in the Lords Supper; and further continued, in the spirituall exercise of inuocation and repentance: *1 Pet.* 3. 21. it is called *stipulation of a good conscience*, that is the promise of a good conscience to God.

*οὐκ ἐστὶν ἡμεῖς ἀγα-
θὴν συνείδησιν ἔχοντες.*

Quest. *What is a speciall vow?*

Ans. That which is particular and personall, and concerns only some special persons, vpon some special occasions.

Quest. *How is this speciall vow distinguished?*

Ans. Thus; It is either such a vow as was in vse amongst the Iewes, and did peculiarly belong to the Church, vnder the Old Testament; or it is such a vow, as more peculiarly belongs to the Church vnder the New Testament.

Quest. *What was that vow, that was in vse amongst the Iewes, and did peculiarly belong to the Church, vnder the Old Testament?*

Nom. 6. 2.

Nom. 3. from
vers. 3 to the
end.

Leuita. 7. whol

Ans. The vow of some ceremoniall duty, in way of service to God freeiy; made only by such as had speciall occasion so to vow.

Quest. *What is that vow that more peculiarly belongs to the Church*

Church vnder the New testament?

Ans. It is that, whereby a man freely, and of his owne accord, without any particular commandement of God, or some speciall occasion, promiseth to performe some outward worke, or bodily exercise for some good end.

Quest. Is not such a speciall vow, a part of Gods worship?

Ans. No, it is not; but only a helpe, stay, and furtherance of the worship of God: 1 Tim. 4. 8. where bodily exercise is opposed to godlinesse; therefore godlines or the worship of God, stands not in them. Rom. 14. 17.

Psal. 76. 11. Vowe and performe vnto the Lord your God, all yee that bee round about him: let them bring presents vnto him that ought to be feared.

Quest. How is this to be answered?

This, say the Papists, is a cōmandement that binds all men, both vnder the Old & New Testament: & therefore to make vowes, is a necessary duty, & so a part of the worship of God.

A. That place is properly to be vnderstood of vowing of ceremonial duties, as appeares by the words following; *all ye that be round about him*; for therein *Dauid* alludes to the māner of the people vnder the Law: againe (he saith) bring presents vnto him that ought to be feared; & so it is a Commandement peculiar to the Old Testament, and binding the Iewes only.

Secondly, if that cōmandement be taken generally, as binding all, both Iewes & Christians; then *Dauid* speaks of vowing of praise & thankesgiuing, or of thankfull obedience to God, as may appeare by the vse of the Word in other places of Scripture: *Psal. 50. 14. Psal. 56. 12.* and that is a generall vow, and so it makes nothing for the prouing of spirituall vowes, to be parts of Go's worsh p.

The Papists alleadge *Isai. 19. 21.* where the Prophet speaking of the time of the Gospell saith, *the Egyptians shall know the Lord, & shal vow vowes vnto the Lord*; therefore say they, speciall vowes are parts of God worship vnder the new Testament.

Quest. How is this to be answered?

Ans. Thus; the Prophet in that place, expresseth & signifieth the spirituall worship of the New Testament, by the ceremo-

Objection

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Objection.

ceremoniall worship then knowne, and then vsed, as appears in that the Prophet saith *and doe sacrifice and oblations, & shall vowe vowes vnto the Lord and performe them.* And thus the same Prophet calls the Ministers of the Gospell Priests, and Leuites, which were Offices and names, proper to the Old Testament. *Isai. 66. 21.*

Againe, we grant that there be Christian vowes, but they are either generall or speciall; and so that place makes nothing for the prouing that speciall vowes are a part of Gods worship.

Obi.

Some may alleadge *Acts 18. 18.* That *Paul* hauing made a speciall vow, a vow of a ceremoniall duty, which was a part of the worship of God in the Old Testament; hee kept it vnder the New Testament: therefore it may seeme to be a part of Gods worship, euen vnder the New Testament.

Quest. *How is this to be answered?*

Ans. Thus; *Paul* kept his vowe indeede, but not as a part of Gods worship, the Ceremoniall Law being abolished by the death of Christ, but as a thing indifferent for the time; therein condescending to the weaknesse of the Iewes, as he saith. *1 Cor. 9. 20.*

Quest. *When is a speciall vow lawfully made?*

Ans. When needfull conditions are obserued in the making of it.

Quest. *What are those needfull conditions?*

Ans. They are foure.

Quest. *What is the first of those.*

Ans. This; that it be not against a mans generall calling, of a Christian; nor against his particular calling, and condition of life.

1 Cor. 7. 20.

Nom. 30. 4. 5. 6.

Quest: *What is the second?*

Ans. This; that the matter of it bee lawfull, possible, and of importance: for things vnlawfull, beyond a mans power, or trifling things are not lawfull; as Monasticall vowes and such like.

Quest. *What is the third thing?*

Ans. This, that it be with deliberation and free consent of will, and not against Christian libertie, as the vowes of chil-

dren, mad men, or fooles, or rashly taken.

Quest: What is the fourth condition?

Answ: This; that it be not to merit, or thereby to worship God, but to a right and a good end.

Quest: What are the ends to bee aymed at, in making of
vowes?

30

Answ: Besides the generall end of all good purposes, and promises, and actions, which is the glory of God; there bee some particular ends of making of a vow.

Quest: What are those particular ends, of making of a vow?

Answ: They doe either respect the time past, or the time to come.

Quest: What is the end of a vow, respecting the time past?

Answ. This, to testifie and shew forth our thankfulnessse to God, for blessings and good things receiued; such was Jacobs vow.

Gen. 28. 20, 21.

22.

Nom. 21. 2.

1 Sam. 1. 11.

Psal. 22. 25.

Psal. 56. 13.

Quest: What is the end of a vow, respecting the time to come?

Answ. It is two-fold, either to preuent sinne to come, by abstayning for a time, from the vse of a thing in it selfe indifferent; as when a man finding that he hath too much pampered his body, doth vow to abstaine for a time from meate; or he vowes to vse a smaller diet, thereby to beate downe his body: or to stirre vs vp to a more carefull vse of the duties of pyetic; or the duties of our lawfull callings; as when a man finding himselfe slacke and negligent, in the duties of piety, or of his lawfull calling, he binds himselfe by a vow, to spend certaine howers in reading, in praying, and performing the duties of his calling.

1 Cor. 9. 27.

Quest. Doth a speciall vow lawfully made, binde the Conscience?

Answ: Yes it doth, by vertue of Gods Commandement.

Deut. 23. 21, 22

Quest: How long doth a speciall vow, lawfully made, binde the Conscience?

Eccles. 5. 3.

Answ. Only so long as the thing is in force, which was the oecasion of the vow.

So much of Vowes. Now come we to Fasting.

Quest. What is that fasting, that stirres vs vp to the performance

manee

mance of holy duties?

Answ. It is a religious fasting, that is such a fasting as is ioynd with the exercises of religion; namely prayer, and humiliation.

Quest. What is that religious fasting?

Dan. 10. 2. 3.

Joel 2. 16.

1 Cor. 7. 5.

A. It is a free, & voluntary abstayning from all sustenance of the body, and from all delights of the sense for a time, for a religious end, and such as is referred to religious ends.

Quest. How many sorts of religious fasting be there?

Answ. Two, Publike, and Private.

Quest. What is a publike religious fasting?

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Joel 1. 14.

Joel 2. 15.

Ierem. 3. 7. 8.

2 Chron. 20. 3.

Answ. It is such a fasting as is appointed by the Church, and by the civill Governours and Magistrates; on great waighty, & publike occasions, & is publicly performed by diuers Families, assembling in one, or in many cōgregations.

Quest. Must there be set times of the yeere, appointed for publike fasting, of necessitie to be obserued?

Answ. No, it is in the libertie of the Church and the Governours, to appoint the time of publike fasting, as speciall occasions are offered. *Mat. 9. 15.* they must fast as occasions of mourning are offered.

Mat. 9. 15.

Objection

Leuit. 16. 29. there is a set time of publike fasting appointed by God himselfe.

Quest. How is this to be answered?

Ans. That set time of publike fasting, was commanded of God, as a part of the Legall and Ceremoniall worship, which ended in the death of Christ.

Objection

Zach. 7. 5. There were set times of publike fasting appointed & obserued; namely the first & the seventh moneths, therefore there may be now set times appointed for publike fasting.

Quest. How is this to be answered?

Answ. Thus; These times of publike fasting, were appointed and obserued, on occasion of the Captiuitie of the Church in Babylon; as it appeares in the text: and they ceased on the deliuerance of the Church.

Quest. What are the occasions, on which publike fasting is to be appointed?

Answ. They are two.

Quest.

Quest. What is the first of those?

Answ. This; On the evils that either are feared to come 1 Sam. 7. 6.
on the Church, or are already felt lying on it; as sinne, and 2 Chron. 20.
the iudgements of God for sinne. Hest. 4. 16.

Quest. What is the second occasion?

Answ. This; on the desire of good things, and blessings A. 1. 2. 3.
spirituall or temporall, that are needful for the Church.

Quest. Are all persons bound to obserue the exercise of publike fasting, being appointed?

Answ. Yes; all are bound to obserue it, vnlesse it be those Mat. 12. 7.
that through weaknesse of vnderstanding, or weakenesse of 1 Sam. 14. 29.
body, are not able to keepe it: as Children, aged or sickly per- 30.
sons, and such like.

Quest. What is a priuate religious fasting?

Answ. It is such a fasting, as is taken vp and performed A. 1. 10. 30.
priuately, either solitarily by one man alone, on speciall oc- Mat. 6. 17. 18.
casions peculiar to himselfe: Or by a priuate Family on spe- Hest. 4. 16.
ciall occasions moouing them thereunto. Zach. 12. 12.

Quest. What are the occasions, on which men are to vse priuate fasting?

Answ. They are either publike occasions, not considered Jerem. 13. 17.
by such as be in authoritie. Or they are priuate occasions, Ezech. 9. 4.
either concerning some particular persons, or a whole Fa- 1 Cor. 7. 5.
milie.

Quest. Is a religious fast a part of Gods worship?

Answ. No, it is not in it selfe, but only a stay, an helpe, 32
and furtherance to the worship of God; neither in abstaining Rom. 14. 17.
from meate, the Apostles calleth the commanding to abstaine 1 Cor. 3. 2.
from meate, as a matter of religion, a doctrine of Denills. 1 Tim. 4. 3.

Now the Papists proue religious fasting to be in it selfe, Objection.
a religious Act, and a part of Gods worship; bringing the
examples of Tobie and Judith, but these are Apocryphicall, and
the example of Hester.

Hest. 4. 16. And they say she pleased God by fasting.

Quest. How is this to be answered?

Answ. That she pleased God by fasting aright, we grant;
but that proues it not to be a part of Gods worship, for one
may please God, not only by the right vse of the parts
of

of Gods worship; but also by the right vse of things indifferent.

Obiect.

ἡ προσκύνησις τῷ θεῷ
καὶ τῇ βασιλείᾳ αὐτοῦ
Luc. 2. 37.

Example of *Anna*, Luke 2. 37. that she served God with fastings and prayers, night and day. Here say they the word (προσκύνησις) signifies diuine worship, due to God alone. Therefore fasting is an Act of Religion, and a part of Gods worship.

Quest. How is this to be answered?

τὸ ἐν τῇ προσκύνησιν
καὶ τῇ βασιλείᾳ αὐτοῦ
ἐν τῇ προσκύνησιν
καὶ τῇ βασιλείᾳ αὐτοῦ
17. 21.

Ans. Thus; The meaning of the place is this, that *Anna* served, or worshipped God, with earnest and feruent prayers; her serving or her worshipping of God, stood in her praying to God; and her fasting was added as an helpe to make her praying more feruent: and that this is so, may appeare by the like speech, *Mat.* 17. 21. Where Christ saith, *this kinde goeth not out, but by prayer and fasting* (that is) earnest prayer, and continued prayer; hauing humiliation ioyned with it, for fasting is not a proper meanes of casting out Deuills, but prayer ioyned with fasting.

Quest. When is a Religious fasting, publike or priuate, rightly obserued?

Ans. When being appointed, or taken vp on iust occasions, it is obserued in a right manner, and to right ends.

Quest. What is the right manner of obseruing a Religious fasting, publike or priuate?

Ezra. 8. 21.

Nehe. 9. 2.

Iere. 14. 12.

Isai. 58. 3. to 7.

Psal. 69. 10.

Iudg. 20. 26.

3 Sam. 1. 12.

3 Sam. 3. 5.

Ans. This; when, together with abstayning from all sustenance of the body, and all the delights of the sence for a time; there is also an humbling of the soule before God.

Quest. How long is a Religious Fast to continue?

Ans. At the least from Morning, vntill the Evening.

Quest. What are the right ends of Religious fasting?

Ans. Not to merit, nor to satisfie for sinnes, nor thereby to worship God, nor to honour the Saints, as the Papists teach; but there be three other right ends of it.

Quest. What is the first of those ends?

Deut. 12. 15.

Psal. 109. 24.

1 Cor. 9. 27.

Ans. This; to subdue the rebellion of the flesh, to chastise nature, yet so as nature be not destroyed, nor disabled, for the service of God in our callings afterwards.

Quest. What is the second?

Ans.

Answ. This; to stirre vp deuotion, to make vs more fit for holy Meditations, and to confirme the attention of our minds in hearing the Word, and in Prayer. Hence Fasting and Prayer many times are ioyned together. Luke 2.37
I Cor. 7.5.

Quest. What is the third end?

Answ. To professe our guiltinesse before the Lord, and to testifie our humiliation for our sinnes, *Psal.* 35. 13. Hence in the fast of *Niniueh*, not onely men, but euen the beasts were forbidden to eat or drinke water. Jonah 3.7, 8.

Hitherto of the Commandement. Now to the Confirmation of it by Arguments perswading to the obedience of it in these words: *For I am (Iehouah) the Lord thy God, a iealous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate mee; And shewing mercy vnto thousands, to them that loue mee, and keepe my Commandements.*

Quest. What are the arguments heere expressed, perswading to the obedience of this Commandement?

Answ. Besides the Argument before in the Preface, the Arguments are partly from the nature of God, and partly from the effects of his Anger and Loue.

Quest. What are the arguments that are from the Nature of God?

Answ. They are these two attributes, that he is Strong, and that hee is Iealous: *For I am (Iehouah) the Lord thy God a iealous God, or a iealous strong God: for so the word (El) rendred God, signifieth.*

Quest. What is the argument from the effect of God anger?

Answ. This; that hee is a God visiting iniquitie, visiting the iniquitie of the fathers vpon the children vpon the third generation, and vpon the fourth of them that hate me.

Quest. What is the argument from the effect of Gods Loue?

Answ. This; That hee is a God shewing mercie to thousands, Shewing mercy vnto thousands, to them that loue and keepe my Commandements.

Of these in Order.

Quest. What is intended, in that God saith, hee is a strong God?

F

Answ.

Nabu. 1. 34, 35, 36
Reuel. 18. 18.

Ans. Two things: First, in that he is able to punish the disobedient, and to execute his wrath and vengeance on such as breake his Commandements.

Dan. 5. 17. Dan.
6 20, 21, 22.
Rom. 8. 31.

Secondly, that he is able to maintaine, protect, and defend all such as truly worship him against all that oppose them.

Quest. *What is intended and meant, in that God saith, Hee is a Jealous God?*

Ans. Three things.

Quest. *What is the first of those?*

Hose. 2. 19, 20.
Jerem. 2. 2.

Ans. This; that God loues his Church, which hee hath taken to be his Spouse, with exceeding superabundant holy loue; his Church and the members of it, yeelding to him that constant loue, feare, reuerence, and worship, that is due to his holy Maiestie.

Quest. *What is the second?*

Deut. 7. 26.

Ans. This; that God is exceedingly offended for Idolatry, and cannot by any meanes endure that men should impart themselves to any other besides himselfe, and vnder any colour, giue the loue, the feare, the reuerence, and worship that is due to him, to Idols. They are made accursed, like the abomination, that bring Idols, which are abominable and accursed, into their houses. And hence the Lord complains, that the Israelites committed fornication with idols. *Jer. 3. 1, 2, 6, 7, &c. Ezech. 16. from ver. 15. to 34.*

Quest. *What is the third thing?*

Prou. 6. 34, 35.
Ezech. 16. 38.
39, 40.

Ans. This; that as Iealousie makes a man sharply to punish his wife taken in adultery: so God will powre his vengeance, and execute his wrath most sharply on spirituall adulterers, that is, on Idolaters.

Quest. *Iealousie is a fault in men, how then can that agree to the holy Maiestie of God?*

Ans. Iealousie is attributed to God, not as a vexation of minde, such as the husband is tormented with, against the wife, or the wife against the husband; but by way of similitude or likenesse, for our vnderstanding; to giue vs to vnderstand, that as a iealous husband cannot endure the lewd and vnfaithfull dealing of his wife: so the Lord cannot abide it, and suffer it, that his seruient loue should bee abused, and that
men

men should in any measure yeeld that loue, reuerence, feare, and worship that is due to him, to any other.

Quest. *What is meant in that God saith, He is a God, visiting the iniquitie of the fathers vpon the children to the third and fourth generation?*

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Ans. This; that hee is a God, taking notice of iniquitie, and punishing it. Jerem. 5. 9.
Hose. 4. 9.

Quest. *Why doth God say, Hee is a God visiting the iniquitie of the fathers vpon the children to the third and fourth generation?*

Ans. Thereby to set foorth the greatnesse of his anger against Idolatry, in that it reacheth to the punishing of their children to the fourth generation.

Quest. *Why is mention made of the third & fourth generation?*

Ans. This reason may be giuen of it, because men may line to see their off-spring to the fourth generation. Iob 42. 16.

Quest. *How can it stand with the Iustice of God, to punish the iniquity of the fathers on the children; or with that, Iere. 31. 30. Eucry one shall die for his owne iniquity; and Ezek. 18. 4. The soule that sinneth, it shall die; and vers. 20.*

Ans. First, as an Husband may iustly put away both his adulterous wife, and her adulterous children: so the Lord may iustly forsake, and punish both wicked Parents, and wicked Children of such Parents, as hee threatens. 1 King. 14. 10.
1 Kin. 21. 21, 22

Secondly, the Lord punisheth the iniquitie of the Fathers on the Children, if the Children tread in the steps of their Fathers, and doe imitate and followe the euill example of their Fathers, and learne their wayes, and partake with them in their sinnes: therefore he sayth, Hee is a Iealous God, visiting the iniquitie of the fathers vpon the children of them that hate him, (that is) of them that continue to hate him. *Judab* is reprobued for following the sinnes of her Sisters, *Samaritan*, and *Sodom*, and doing worse then they. Ezek. 16. 47, 59
Ezek. 18. 10, 11
12, 19.

If the fathers bee euill, and the children euill, they shall bee punished, not onely to the third and fourth generation, but to the thousand generation. Objection.

Quest. How is this to be answered?

Ans. It is true, the generation of the wicked shall be punished for euer, so long as they continue euill; but the exemplary finnes of the fathers are said to bee visited onely, to the third and fourth generation; because so long the impietie of the fathers may be had in remembrance: and so, not only the particular sins of the wicked children are punished, but the exemplary sins of their fathers also concurring with them.

Objection.

If children bee punished, because they doe partake with their fathers in their finnes, then they beare not their fathers finnes, but their owne.

Quest. How is this to be answered?

Ans. Thus; wicked children of vngodly parents are punished, not only for their owne finnes but for imitating their fathers finnes also: for the iniquity of the fathers & the children, may concur together to make one punishment.

Quest. Wherein doth the Lord shew his wrath in punishing the children of idolatrous parents?

Ans. Especially, in taking from them his grace, and the light of his truth; & giuing them vp to blindnes of mind, and hardnesse of heart: and hence it is, that they are fully bent to follow the idolatrous wayes of their parents, & they excuse their Idolatry by the example of their parents. *Daniel* reproues *Belshazzar*, that though he knew his fathers pride, and the punishment thereof from the Lord, yet hee had not humbled his heart.

Dan. 5. 22.

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Quest. What is meant by these words, Of them that hate me?

Ans. Thus much; of them that pretend loue to me, and yet indeed by their Idolatry, declare their hatred of me.

Quest. Is Idolatry and Superstition hatred of God?

Ans. Yes it is: howsoeuer Idolatrous and superstitious pretend loue to God, and imagine they loue God exceedingly in their good intents, and honest meanings; and they care not what they spend and bestow on him, thousands of Rams, and Riuers of Oyle tenne thousands, and their sonnes and daughters, as *Micah. 6. 7.* and spare no paines in whipping themselves; yet all this is but hatred of God.

Micah. 6. 7.

Quest. How may this appeare to be hatred of God?

Ans.

Ans. Both by the euidence of Scripture, 2 Chro. 19. 2. And by reason also; because Idolaters, and superstitious persons doe those things that are most hatefull to God, and which hee accounts as open rebellion against him. Ierem. 3. 6.
Hosea 4. 16.

All men by the instinct of nature, delight to haue a God according to their owne imaginations, and him they will loue and honour. Objection.

Quest. Can any then be so vile as to hate God?

Ans. Though man doe not by nature hate God, yet hee wants the true loue of God: and that want of loue may so increase, as that some may become haters of God. Rom. 1. 30.

Quest. Wherein doe men shew hatred of God?

Ans. In two things specially.

First, in doing those things God hates, and forbids.

Secondly, in hating his Ministers, and Seruants, because they testifie against their euill works. Iohn 7. 7.

Quest. What is meant by Shewing mercy to thousands, to them that loue him, and keepe his Commandements?

Ans. Doing good to many generations of the faithfull successiuelly; for here a certain number is put for an vncertaine.

Quest. Why doth God say, that he shewes mercy to thousands to them that loue him, and keepe his commandements, when as before hee speaking of punishment, mentions onely three or foure generations?

Ans. To shew the extent of his mercy, and that hee is more inclining to mercie, then to seneritie: because hee bestowes good things, of himselfe; but hee renders euill, being thereunto vrged by the sinnes of men. Exod. 34. 6, 7.
Psal. 103. 8.
Lam. 3. 32. 33.

Quest. Doth Gods mercy reach to all and euery one that descend of faithfull parents to a thousands generations?

Ans. No, but onely to such as goe on in the steppes of their godly parents, and obey God as they did: therefore heere it is sayd, To them that loue mee, and keepe my Commandements. Ezech. 18. 10.
I. 12, 13.

Quest. What is meant by these words, To them that loue mee and keepe my Commandements?

Ans. To such as shew their loue by their obedience, to this, and the rest of my Commandements.

Quest. Doe men then shew loue to God, in keeping his Commandements?

John 14. 15, 21. 1 John 5. 3. Answ. Yes, they doe: for true obedience to Gods Commandements, comes from loue; and true loue to God, is testified by obeying his Commandements.

Quest. Why doth God ioyne this promise to this Commandement, which belongs to the keeping of all the Commandements?

Answ. Because the first and second Commandements are the ground and foundation of all the other Commandements.

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Now to the third Commandement.

Quest. How differ the second and third Commandements one from another?

Answ. Thus; The second Commandement prescribes the solemne worship of the true God. And the third prescribes the glorifying of that God in the affaires of this life.

Quest. What are the words of the third Commandement?

Answ. Those we finde, Exod. 20. 7.

Thou shalt not take the name of Iehouah thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

Quest. What are the generall things contained in these words?

Answ. These two. First, a Precept, or Commandement.

Secondly, a Commination, or a threatning denounced against the breakers of it.

The Precept, in these words, *Thou shalt not take the Name of Iehouah thy God in vaine.*

The threatning, in the words following, *For the Lord will not hold him guiltlesse that taketh his Name in vaine.*

Of these in order.

Quest. What is meant by the Name of God?

Answ. Not any name properly giuen him; for God is infinite, and cannot be comprehended in a name; but any thing whatsoever it is, by which God makes himselfe knowne to men, that is the name of God, as his holy titles, his attributes, his holy word and ordinances, and his workes. *Iehouah the God of your Fathers, the God of Abraham, Izhak, and Iacob. Iehouah our Lord,*

Exod. 3. 15.
Psalm. 68. 4.
Psalm. 44. 5.
Actes 9. 15.
Psalm. 8. 1.

Quest.

Quest. *What signifies the word (Take?)*

Ans. It is a word borrowed from excellent and precious things, which for their excellencie may not bee touched, taken vp, or lifted vp, without licence: for the word properly signifies to lift vp.

Quest. *What is then meant when God saith, Thou shalt not take the name of Iehouah thy God?*

Ans. Thus much; thou shalt not take into thy minde, or mouth; or, as it were, touch the sacred and glorious Name of the Lord thy God, with thy mind, or mouth.

Quest. *What is meant when God saith (in vaine?)*

Ans. Thus much; for no cause, or no matter, or euery light and trifling occasion, rashly, idly, carelessly, or *Prov. 12. 17.* contemptuously.

Quest. *What is the summe of this Commandement?*

Ans. This; that by no meanes, or in any thing we prophane, nor abuse the Name of God: but that by all meanes, and in all things we aduance his glorious Name. *Psal. 29. 2.*

Now this Commandement being Negative, we will first shew what it forbids.

Quest. *What is forbidden in this Commandement?*

Ans. In generall, all manner of prophanation, and abuse of the Name of God.

Quest. *Wherein stands the prophanation, and abuse of the Name of God?*

Ans. In abusing either his titles, or his attributes, or his workes, or his word and ordinances.

Of these in order.

Quest. *How are the holy titles of God abused?*

Ans. Thus; when men take them into their mouthes, and vse them in their speech vnreuerently, & without due respect.

Quest. *How many wayes is that done?*

Ans. Two wayes; either without an oath, or with an oath.

Quest. *How are the holy Titles of God vnreuerently used in speech without an oath?*

Ans. Thus; when men mention any of Gods titles, as Lord, God, Iesus, in their common talke, rashly, carelessly, and vnreuerently. *Dent. 28. 58.*

Quest. How many wayes are Gods titles mentioned in common talke rashly and carelessly?

Ans. Foure wayes especially.

Quest. What is the first of those?

Ans. This; In foolish admiration, as when on some sudden accident, or strange report, men breake out, and feare not to utter these or the like wordes, and to say, Good God, Good Lord, O Iesus, O Christ, Lord haue mercie on vs, what a thing is that? naming Gods Titles without any feare or reuerence. Philip. 2. 10.

Philip 2. 10.

Quest. What is the second?

Ans. This; In idle wishes and imprecations, as when men in a passion wish ill vnto themselues, or to others, and vse the name of God in their wishes; as when they say, I pray God I may neuer stirre, if such a thing bee not so; God confound me, and such like; or iestingly, God speed, meaning nothing lesse; or God bee Iudge betweene mee and you; example, Genes. 16. 5.

Gene. 16. 5.

Quest. What is the third?

Ans. This, In cursing; as when men say, Gods curse light on such an one, or such a thing; or, the vengeance or plague of God be on thee, or take thee. 1 Sam. 3. 9, 10. 2 Sam. 16. 7, 8.

1 Sam. 3. 9, 10.
2 Sam. 16. 7, 8.

Quest. What is the fourth?

Ans. This; in praising God for euill things, as when theeues thank God for their booty, or vsurers for their gaine, or Gamesters for their good lucke, and such like: the like example we haue, 1 Sam. 23. 21.

1 Sam. 23. 21.

Quest. How are the Titles of God vnreuerently used in speech with an oath?

Ans. Thus; when men vse any of Gods titles, and sweare by them in their speech lightly, and profanely.

Quest. How many waies are Gods titles abused in swearing by

Ans. Three wayes.

(them?)

Quest. What is the first of those?

Ans. This; when men call God for a witnes of vaine and fruitolous things, by vsuall swearing in their ordinary talke. Iere. 23. 10. HoZ. 4. 2. Mat. 5. 37.

Ierem. 23. 10.
Hosea 4. 2.
Mat. 5. 37.

Quest.

Quest. What is the second way?

Ans. This; when men call God for a witnesse of their furious, angerly, passionate swearing; or swearing reuenge, that they wil be meete with such an one: 1 Sam. 14. 39. 1 Sam. 25. 34. or of their wicked purpose. Mark. 6. 23.

Quest. What is the third way?

Ans. This; when men call God for a witnesse, of an vntruth, by swearing falsely, or forswearing themselves. Lewis. 19. 12. Zach. 5. 4.

Ans. How many wayes doe men forswear themselves?

Ans. Three wayes.

Quest. What is the first of those?

Ans. This; when men sweare that which they know, or thinke to bee false, and that either directly against their knowledge or thought. Mat. 26. 27.

Or deceitfully, as when being examined before a Magistrate, they answer not according to the intention of the examiner, but according to another meaning, which they frame of themselves and sweare to it.

Quest. What is the second?

Ans. This; when men sweare that which they meane not to doe. It is a note of an vpright man, who though hee sweare to his owne hinderance he changes not. Psal. 15. 4.

Quest. What is the third?

Ans. This; when men sweare to doe a thing which they also meane to doe, and is lawfull to bee done, and yet afterwards they doe it not. 2 Chro 36. 13. Ezech. 17. 13. 15. 16.

Quest. Is it alwayes periury, when men sweare to doe a thing, and afterwards doe it not?

Ans. No, in some cases it is not.

Quest. What are the particular cases in which it is not periurie?

Ans. First, in this; if after the oath taken, God make the thing promised, impossible to be done.

Secondly, in this; if the thing that men sweare to doe, bee not simply required to be done, but either the doing of that thing, or some other thing proportionable to it; as in the Penall Statutes of Societies and Incorporations; that is such Statutes

Statutes as concerne only outward order and decency ; as touching apparrell, gesture, and such like.

Quest. *What are the sinnes contained in periurie ?*

Answ. They are three.

Quest. *What is the first of those ?*

Answ. This; lying, the vttering and maintaining of a lye.

Quest. *What is the second ?*

Answ. This; the calling on God to be a witnesse to a lye; wherein men, as much as in them is, make God and the Deuill both alike. *Iohn. 8.44.*

Quest. *What is the third ?*

Answ. This; the calling for a curse on men, wishing God to be a witnesse of their speech, and a iudge to reuenge, if they sweare falsely.

Quest. *When is periury most grieuous ?*

Answ. When men forswear themselves before a Magistrate in publike, and in a matter to be publikely tried, according to Truth and Iustice.

Q. *What is the highest degree of vnreuerent vsing Gods titles ?*

Answ. Blaspheming of them.

Quest. *How are Gods titles blasphemed ?*

Answ. By speaking basely, contumeliously, and reproachfully, of any of Godstitles. *Leuit. 24.11.15.16.* the word (*כָּדַן*) signifies smote, or pierced thorough the name of *Iehouah*. Thus did *Iulian* the Apostata.

Quest. *How are the attributes of God abused and prophaned ?*

Answ. Thus ; when men thinke, or speake of them otherwise then becomes the perfect purity and holinesse of them ; they being absolutely holy and pure.

Quest. *How many waies is that done ?*

Answ. Two wayes ; either by thinking or speaking of any of them rashly, and vnreuerently ; or by peruertering any of them to a wrong vse, and not applying them to that good vse, for which God hath reuealed them.

Quest. *What are the attributes of God, that are most commonly abused and prophaned ?*

Answ. These ; his Power, his Prouidence, his Iustice, his Mercy, his Patience.

Leuit. 24.11.

15.16.

perforauit.

כָּדַן

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Isai. 63.

Of these in Order.

Quest. How is Gods power abused?

Ans. Thus; when men either call the greatnesse of his power into question: Or when men thinke, or speake of it carnally, and carelesly, and contemptuously.

Exod. 5. 2.

Psal. 12. 4.

2 King. 18. 30.

34. 35.

2 King. 7. 2.

Quest. How is Gods providence abused?

Ans. Thus; When men being vnder the hand of God, doe fret, and shew themselves offended with the work of his providence, and grudge against it.

Quest. How many wayes is that done?

Ans. Two wayes; either by Murmuring against the providence of God; directly and in plaine termes, speaking grudgingly against it. Or by speaking grudgingly, against the work of his providence, vnder other names; as vnder the name of fortune or chance, and the like: and say, what ill lucke was that! what misfortune was that! and such like.

Deut. 1. 27.

Quest. How is the Iustice of God abused?

Ans. Thus; when men either thinke or say, that God approues or likes of sinne, or of wicked sinners, who speake stout words against the Lord.

Psal. 50. 21.

Malac. 3. 13. 14.

15.

Quest. How is Gods mercy abused?

Ans. Two wayes; as first, when men peruert it, & misapply it, presuming on it, to harden their hearts in sinning, & say, God is merciful, & such like. It is called a roote of bitternes. Secondly, when men speake basely, and contemptuously of Gods mercy; as when they say, speaking of a thing trifling, it is not worth God a mercy: this is an abuse of Gods mercy.

Deut. 29. 19.

Quest. How is Gods patience abused and prophaned?

Ans. Thus; when men on Gods patience, & forbearance for a time, to punish the for their sins, think or say, that God will neither do good nor euill, & that they shall neuer be punished.

Zephani. 1. 12.

Rom. 2. 4.

Quest. How are the workes of God, abused and prophaned?

Ans. Thus; when men thinke, or speake of any of his works, or vse any of them vnreuerently, & without due respect.

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Quest. What are the workes of God that are so abused?

Ans. They are either the wonderful, & vnsearchable works of God within himselfe, as his eternall election, and reprobation. Or the externall, and outward workes of God.

Quest. How are the wonderfull workes of God eternall election, and

and reprobation, thought or spoken off, unreuerently?

Rom. 9. 19. 20.

Rom. 11. 33.

Answ. Thus; when men cauilt against them, and seeke to bring them within the compasse of their owne shallow reason; and out of the bitterneffe of their hearts, open their mouthes against Gods iustice.

Quest. How are the outward workes of God thought, or spoken off, or used unreuerently?

Answ. Two wayes; either when men see not God in his workes, or when they vse them not, as they ought to be vsed.

Quest. What are the outward workes of God that are so abused?

Answ. They are either the workes of Creation, the Creatures of God, or the workes of Gods administration, and of his prouidence.

Quest. How are the Creatures of God abused?

Answ. Fiue wayes especially.

Quest. What is the first of those?

Num. 11. 6.

Psal. 73. 18.

Answ. This; when men thinke, or speake basely of any of the good Creatures of God, debasing the goodnesse of them, and discommending them; as when they finde fault with such meates as God hath giuen them to eate, being wholesome and good.

Quest. What is the second?

Gen. 21. 9.

2 Kin. 2. 23.

Answ. This; when men deride the workmanship of God in any of his creature, especially in men or women, in regard of some naturall defect, deformitie or infirmitie, either of body or minde; as blindnesse, lamenesse, weaknesse of vnderstanding, or the like.

Quest. What is the third?

Psal. 19. 1.

Psal. 139. 14.

Answ. This; when men beholding any of Gods creatures, giue not him the due praise and glory of his wisdom and power, appearing in them.

Quest. What is the fourth?

Gen. 1. 14.

Answ. This; when men peruert any of the creatures of God to a wrong vse, either contrary to, or differing from that good vse, for which God hath ordained them; as when the Papists consecrate Water, Salt, and such like; to restore the minde to health, and to driue away Deuills; or when

men

men vse *Amulets* (that is) preseruatiues against inchauntments, to driue away the Witch, and such like, made of herbes or the like, and hang them about their necks to that purpose. *Isai. 47. 13.*

Or when Astrologers take on them, by the Heauens and Starres, to foretell things to come.

Quest. What is the fist?

Answ. This; when men sweare by the creatures; as *Jerem. 5. 7.* Bread, Salt, Light, or such like: or by the Saints, or their owne Soules.

Quest. What are the Creatures that men doe most of all abuse, in swearing by them?

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Answ. These; the body of Christ, and the parts and members of his blessed body: as his Armes, Legges, Heart, Sides, Head, and such like.

Quest. How may it appeare to be a fearefull abuse of Christ his body, and the parts of it, to sweare by them?

Answ. By two reasons: First, because this is to account Christ his body and the parts of it, as God himselfe; for what men sweare by, that they make able to witnesse the truth, and to punish them if they sweare falsly.

Secondly, because men in swearing by his body, and the parts of it, doe as much as in them is, crucifie Christ againe; and shew themselves worse then the *Jewes* that crucified him: for if they had knowne him, they would not haue crucified the Lord of Glory. *1 Cor. 2. 8.*

Now some obiections are to be answered, made in defence of the two last things; as first, some object that

Preseruatiues against inchauntments made of herbes; and such like may bee vsed, because many times they take effect; and God (say they) hath prouided a salue for euery sore. *Obiect.*

Quest. How is this to be answered?

Answ. Thus; the efficacie that herbes haue in them, is either naturall, and giuen them by creation: or it is giuen to them by some new and speciall appointment of God since the creation: now there is no efficacie in herbes to preserue from

from Devills, either by the gift or Nature in the Creation; or by Gods appointment since the Creation; but the effect they bring forth in that kinde, is by Satanickall operation.

Now for the swearing by Creatures, some object, first that

1. Objection

Mat. 23. 21. 22. where Christ saith, *who soever sweareth by the Temple, sweareth by it, and him that dwelleth therein; and he that sweareth by Heaven, sweareth by the throne of God and by him that sitteth thereon*: heere (say they) Christ reproveth it not, therefore it may be lawfull.

Quest. How is this to be answered?

Answ. Thus; Christ doth not there allow swearing by Creatures, but Christ confutes that nice distinction of the Pharisees; that it was nothing to sweare by the Temple, but he that sweareth by the gold of the Temple offendeth. *verse, 16.* And sheweth that in swearing by the Temple, they could not auoide swearing by God, the Temple beeing the place of Gods habitation.

2. Objection

Genesis 42. 15. *Ioseph* did sweare by the life of *Pharaoh*, now *Ioseph* was a holy man, and yet sware thus: therefore it may be lawfull.

Quest: How is this to be answered?

Answ. Thus; It was *Iosephs* infirmitie; who, though hee worshipped the true God, yet he had learned to speake as other Courtiers did, and that of common vse and custome, as as appears by his twise vsing the same words. *ver. 15. 16.*

Or more cunningly to conceale himselfe from his Brethren, then of purpose to sweare; therefore his example is no warrant for vs.

3. Objection

It is vsuall for men, in taking an oath, to lay their hand on a booke, the Bible or Testament; therefore it is lawfull to sweare by Creatures.

Quest: How is this to be answered?

Answ. Men vsing this externall signe of laying their hands on a Booke, doe not sweare by it, no more then *Abrahams* servant did sweare by his Masters thigh, when hee put his hand vnder it: *Gen. 24. 2.* for he sware by the name of God. *vers. 3.* And the Angell, *Reu. 10. 5. 6.* *lift up his hand to Hea-*

men, but sware by him that liueth for euer.

Quest. What are the workes of Gods prouidence, that are commonly abused?

Ans. Either such workes of his prouidence, as fall out and come to passe in the common course of this life; or the workes of his mercy, his blessings, benefits, and such like; or the workes of his iustice, his Iudgements.

Of these in Order.

Quest. How are the workes of Gods Prouidence, that fall out, and come to passe in the common course of this life, abused?

Ans: Thus; when men haue such an opinion and conceit of those workes, of Gods prouidence, as hath no ground for it, either in the Word of God, or in the course of Nature, but is a meere superstitious fancie: as for example, that it is vn-luckie for one in the Morning to put on his shooe awrie, or to put the left foot shoe on the right foote; to haue Salt fall towards him, and such like: and on the contrary, that it is a signe of good lucke to find old yron, to haue drinke spilled on him. This is an abuse of these workes of Gods prouidence: the Lord hath not appointed these things to manifest his will in things to come.

Q. May not one guesse and coniecture some things by naturall

A. Yes; the constitution of his body, and to what sin he is most naturally inclined, one may probablie coniecture: but not things to come either good or bad.

Q. How are the workes of Gods mercy, his blessings, & benefits abused?

Ans. Two waies especially.

Quest. What is the first of those?

A. This; when men receiue Gods blessings, & good things publike or priuate; comon to them with others, or peculiar to themselues, in respect of soule or body vnthankfully, or requite them vnkindly, as the husbandmen the Vineyard.

Qu. What is the second? Ans. This; when men sweare by any worke of Gods mercie, as the death and passion of Christ, or by any good gift of God; as by their faith, their troth, and such like; which are workes of grace, and gifts of God; this is to sweare by the things that are no Gods. And this is to abuse those workes of mercy, & those gifts of grace.

1 Cor.

1 Cor. 15. 31. Paul (say some) swore by their reioycing, which is a gift of God; therefore it is lawfull.

Quest: How shall we answer this?

Deut. 30. 19.
Deut. 32. 1.
Isai. 1. 2.

Ans: Thus; These wordes (*ἐν τῷ ἡμῶν χαρίσματι*) by your reioycing, are not an oath, but an obtestation: Paul heere testifies the constancie that he shewed in his ministry, and which they declared in their profession of faith by their reioycing; and testimony may be drawne from creatures, and gifts.

Obiection

The word (*ὣν*) there vsed is a note of an oath.

Quest. How is that to be answered?

Ans. Not alwayes, but sometimes it is a note of asseueration, as in other Authours might be shewed.

Quest: How are the workes of Gods iustice, his Iudgements, abused?

Iosh. 22. 17.
Luk. 13. 1. 2. 3.

Ans: Thus; when men lightly passe ouer the Iudgements of God scene in the world; as the Egyptians the tenne plagues in Egypt.

And so much of the abuse of the workes of God. Before I come to the next generall head, I will adde a word touching the swearing by fained things, which are neither workes of creation, nor of prouidence; and touching contracted oathes.

Quest. May not one sweare by that which is nothing in the World, and is neither a worke of Creation, nor of prouidence; as by an Idoll which is nothing in the world: 1 Cor. 8. 4. as by the Masse, the Roode, the Crosse, and such like: Or by a fained thing, vsing a contracted or minsed oath: as by *fys*, *Lakin*, *Maskin*, *Maskins*, *Tea marry*, *Cocke and Pye*, or the like; these being nothing in the world?

Ans: No; for if it be a breach of Gods Commandement to sweare by any worke of God; either a creature or a worke of Gods prouidence, much more to sweare by things that are nothing in the world, and by fained things.

Quest. What places of Scripture condemne this manner of Swearing?

Ans: These; *Jerem. 5. 7.* *Amos 8. 14* *Zephan. 1. 5.*

Now to the abuse of the Word of God, and his holy

holy Ordinances.

Quest. *How are the Word of God and his holy Ordinances abused and prophaned?*

Ans. Thus; when men thinke or speake of the Word of God, or of any part of it; or of any holy ordinance of God: or doe vse the Word of God, or any part of it, or any of his holy Ordinances; otherwise then becommes the holinesse of them, and the excellent vse of them: they being such as doe most cleerely and familiarly make God himselfe, and all his goodnes knowne to vs.

Quest. *How many waies is that done?*

Ans. Two waies; either generally, or particularly.

Quest. *How are the Word of God and his holy ordinances, generally abused?*

Ans. Fiue wayes especially.

Quest. *What is the first of those?*

Ans. This; when men vse them vnreuerently, or scorn-
fully. 2 Chro. 36. 16.
Act. 2. 13.

Quest. *What is the second?*

Ans. This; when men vse them fruitlessly, and vnprofitably, and are not bettered by them, in respect of knowledge, faith, holinesse, repentance, and reformation of life. Psal. 50. 16, 17.
2 Tim 3. 7.
Heb. 5. 12.

Quest. *What is the third?*

Ans. This; when men make profession of religion, & yet liue wickedly, & make the enemies of the truth to blaspheme. 2 Sam. 12. 14.
Ier. 34. 16.

Quest. *What is the fourth?*

Ans. This; when men shrinke in case of perill, and deny God the honour of their suffering for his truth; dissembeling and smothering, either the whole truth of God, or some part of it, when they ought to professe it. Rom. 2. 24.
Tit. 1. 16.
Mat. 10. 33.
Iohn 12. 42.
Gala. 2. 12, 13.

Quest. *What is the fift?*

Ans. This; when men professe the truth of God, or speake of good things vnseasonable, and at times not conuenient; as when there is no hope, either of bringing glory to God, or of doing good in winning others, or of performing some part of their calling, for which wee haue first the rule (a) of Christ. Secondly, his (b) example. Thirdly his (c) reason. (a) Mat. 7. 6.
(b) Mat. 26. 63.
Mat. 27. 12, 14.
(c) Luk. 22. 67.

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Now to the abuse of the word of God, and his holy Ordinances severally : and first of the Word of God, the Scripture.

Quest: *How is the Word of God the Scripture, in particular abused?*

Answ. Two waies.

Quest: *What is the first of those?*

1 Pet. 4. 11.

Isai. 22. 12. 13.

2 Pet 3. 4.

Answ. This; when men take any part of the Word of God into their mouthes, and vse it in their speech; either vnreuerently, idly, and vainely; or in mockage, and make a mocke at it.

Quest. *What is the second?*

Answ. This; when men peruert the Word of God, or any part of it, and turne it to a wrong vse.

Quest. *How many waies is that done?*

Answ. Foure waies.

Quest. *What is the first of those?*

1 Tim. 1. 4. & 6. 4

Tit. 1. 14.

Answ. This; when men vse any part of the Word of God to curious, idle, and needlesse questions.

Quest. *What is the second?*

Answ. This; when men vse any part of the Word of God, any part of the Scripture, to iesting and prophane mirth; and to moue laughter, doe make iests of the Scripture phrase, as *Iulian* the Apostata, who was wont to reach Christians boxes on the eares; and withall, to cite *Mat. 3. 39.* And to denie Christian Soludiers their wages, and alledge *Mat. 5. 3.*

Quest: *What is the third?*

2 Sam 6. 14.
Ecclel. 3. 4.

Answ. This; When men vse any part of the Word of God, for the maintenance and defence of any error, heresie, or sinne: *Mat. 4. 6.* So voluptuous and sensuall persons, alledge Scripture for the defence of their idle recreations. So Couetous persons, in defence of their Couetousnesse, abuse that: *1 Tim. 5. 8. Exod. 22. 25. Deut. 23. 19.* So angry persons that, *Mark. 3. 5. Ephes. 4. 26.* And so in other siones.

Quest. *What is the fourth?*

Answ. This; when men turne any part of Gods Word to a Charme, or Sorcerie; and vse the words or sentences of Scripture

Scripture; either for the curing of paines, and bodily diseases of men or beasts : or for the finding againe of things that bee lost, and the like : as those words. *John 1.1. In the beginning was the Word &c.* are vsed to be written in paper and hung about mens neckes to cure an ague. This is a sinfull perverting of the Word of God.

The words bee good that are vsed, and the effect is good that followes on the vse of them, (namely) good health, for the most part, restored to the sicke partie : therefore they may be vsed.

Obiect.

Quest. *How is this to be answered?*

Ans. Thus ; the words are good in themselves, but being abused to a wrong end, they become euill words to them that so abuse them : and the Word of God being perverted to such an end, as hee hath not appointed, becomes the Devils word to them that so pervert it. And so the cure wrought by the words of Scripture, so vsed, is not of God, but from the Deuill.

Quest. *How may that appeare?*

Ans. Thus ; that cure of diseases that is of God, is either naturall and ordinarie, or it is extraordinarie and by miracle. Now the cure of diseases by the words of Scripture is not naturall and ordinary ; because the word of God is not giuen to cure bodily diseases : neither by miracle ; because Gods power is not tied to certaine words, be they neuer so good. Therefore the cure of diseases so wrought is not of God, but of the Deuill.

The Deuill regards not the good health of men, he cares not for it.

Obiection

Ans. Simply he doth not, but to another end he doth ; that by bringing ease to the body, he may bring the soule in bondage ; *changing himselfe into an Angell of light.*

Now to the abuse of the holy Ordinances of God ; and first of the Sacraments.

Quest. *How are the Sacraments in particular abused?*

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Ans. Two waies ; Either by ascribing and giuing to the Sacraments, that belongs not to them ; or by perverting and applying them to a wrong vse.

G 2

Quest.

Quest. How many waies doe men ascribe and giue that to the Sacraments that belongs not to them?

Ans: Three waies especially.

Quest. What is the first of those?

Rom. 4. 10. 11.
Ephes. 5. 26.
1 Pet. 3. 21.

Ans. This; when men giue to the Sacrament, power to conferre and giue grace, *ex opere operato*, by the very worke wrought; that is, by force and vertue of the worke done, the word done and said in the Sacraments; so say the Papists. Rom. 4. 10. 11. Righteousnesse was imputed to Abraham, before hee was circumcised: and circumcision was added afterward as a seale of the righteousness of faith.

Quest. What is the second?

Iohn 3. 8.

Ans. This; when men giue to the Sacraments absolute necessitie; and hold them simply, and absolutely necessary to saluation; as Baptisme to Infants: and that an infant dying without baptisme, dies without Christendome. And the Sacrament of the Lords Supper, in the time of extreame sicknesse; this is to tye Gods grace to the outward elements which is free: Iohn 3. 8. The wind bloweth where it listeth, (that is) God giues grace, and vouchsafes fauour to whom, when, and where it pleaseth him.

Obiection

Iohn 3. 5. Verely, verily, I say vnto thee, except a man bee borne of water and of the Spirit, hee cannot enter into the kingdome of God: therefore say some, baptisme is absolutely necessary to saluation.

Quest. How is this to be answered?

Iohn 3. 4.

Ans: Thus; First, that place is not to be vnderstood of infants, but rather of men of yeeres. The answer to Nicodemus question, verse 4. How can a man be borne which is old? doth imply so much.

Mat. 3. 11.

Secondly, it is not necessary that the word (water) should signifie materiall water, no more then the word (fire) Mat. 3. 11. should signifie materiall fire.

Quest. What is the third?

Mat. 4. 10.

Ans. This; When men giue adoration to the Sacraments, as the Papists do to the Sacrament of the Lords Supper, they adore it with the highest degree of worship, which is proper to

to God. *Mat. 4. 10.*

Quest. How are the Sacraments perverted, and applyed to a wrong use?

Ans. Thus; when they be applyed either to such things, or to such uses as God hath not appointed them; as baptisme to the consecrating of Bells, to drive away euill spirits, and to haue power against thunder, lightnings, and the like. The Bread and Wine remaining in the Sacrament of the *Encharist* to be carried about, and to be applyed to the sicke, for the curing of their diseases: this is a sinfull perverting of them: the Lord neuer ordained them to these uses.

Now to the abuse of prayer.

Quest. How is Prayer in particular abused?

Ans. Two wayes especially.

Quest. What is the first of those?

A. This; when men pray for such things as are not agreeable *Iam. 4. 3.* to the will of God; as when they pray for the dead, & the like. *1 Iohn 5. 14.*

Quest. What is the second?

Ans. This; when men use prayer to vnlawfull ends, as to sorcerie, Enchantment, and the like.

The prayers that Sorcerers and Enchanters use, are good prayers; as the Lords Prayer, and the like: and they use them to blesse men or beasts, and to wish good to them, & the effect is good that followes on the use of such wishes and prayers, (namely,) good health and ease to men or beasts, by such prayers: therefore they may be used.

Quest. How is this to be answered?

Ans. As before; the prayers are good in themselves, but being used to sorcerie & to charme, they become euill to them that so use them; and the better, and the more holy the prayers are, the worse they are being so abused.

Quest. What is the reason of that?

A. This; because the they becom most dishonorable to God, best pleasing to Satan; most hurtful to them that so use them.

Quest. May not men use prayer to this end, to bee reuenged of their enemies?

Ans. No, they may not; men may use prayer against the bad dealing, and sinne of their enemies; but not to be avenged of their persons. *2 Sam. 15. 31. Act. 4. 29.*

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Objection.

Objection

Judg. 16.28. We reade that *Sampson* prayed to God, and besought him that he might be auenged of the *Philistims* for his two eies; therefore it may seeme that men may vse prayer to be auenged of their enemies.

Quest: How shall we answer this?

Ans: Thus; *Sampson* was appointed of God to bee a Iudge, and Captaine ouer his People *Israel*, to auenge the iniuries and wrongs done to them, and to himselfe by the *Philistims*; and though he was then a Captiue, yet as he was able, he went on in the execution of that Office, and called on God to strengthen him in the execution of it; not from the desire of any priuate reuenge, but with a pure zeale to Gods glory, and to discharge his duty: and so this example is nothing to the purpose.

I will adde a word touching the abuse of a lot which is an ordinance of God, appointed for speciall ends: and the abuse of it, is a breach of this Commandement.

Quest. How is a lot in particular abused?

Ans. Two wayes especially.

Quest. What is the first of those?

Ans. This; When men vse it vnreuerently, as in light and trifling matters, or in way of sport, for a lot ought to be vfed reuerently, and in waighty matters; the whole disposition of it, beeing immediately from the hand of God. *Pro. 16.33.26.*

Quest. What is the second?

Ans. This; When men peruert it, and vse it to wrong ends; as to search their fortune, and what successe they shall haue in their affaires; by casting a Die, opening a Booke, and the like: this is to peruert a Lot, the proper vse of it beeing to decide great controuersies, which cannot otherwise be determined: *Pro. 18.18.* Thus it was vfed in *Sauls* choice: *1 Sam. 10.21.* In diuiding the Land of *Canaan*: *Iosh. 14.2.* In finding out *Achans* Theft: *Iosh. 7.15.* In *Matthias* choice: *Acts 1.26.*

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Now to the Affirmatiue part of this Commandement.

Quest.

Quest. *What is required and commanded in this Commandement?*

Ans. In generall; a sober, religious, and honourable ^{1 Cor. 10. 31.} vsage of Gods holy name: and that in all things, we giue him ^{Mat. 6. 9.} his due glory.

Quest. *What is the ground of that?*

Ans. A true zeale of Gods glory aboute all things in ^{Num. 23. 7. 8.} the world; namely a burning loue of God, with an holy an- ^{1 King. 19. 10.} ger, indignation and grieve, for such things as tend to the dishonour of God; or doe any way impeach, or hinder his glory.

Quest. *Wherein stands that sober, religious, and honourable vsage of Gods holy name?*

Ans. In two things; 1. In yeelding due reuerence to the name of God. And 2. in making a wise, and holy confession of the truth of God.

Quest. *How many waies doe men yeeld due reuerence to the name of God?*

Ans. Two wayes; either in speech, or in action: either in word; or in worke, or in deede.

Quest. *How doe men yeeld due reuerence to the name of God, in their speech?*

Ans. Thus; when they hauing occasion to vse the name ^{Pro. 31. 26.} of God in their speech, doe wisely make mention of it, with ^{Psal. 71. 15.} reuerence, and to good vse and edification.

Quest. *How many waies is that done?*

A. Either without an oath, or in the lawfull vse of an oath.

Quest. *Wherein is the wise and reuerent mention of the name of God, without an oath, to be expressed?*

Ans. In speaking; either of his holy titles; or of his attributes, or of his Word, or the parts of his worship, or of his workes.

Quest. *How doe men make a wise and reuerent mention of Gods holy titles?*

Ans. Thus; when they vse them in their speech, only in ^{Deut. 28. 58.} serious matters, and with feare and trembling, and to the ^{Rom. 9. 5.} good of men, and the praise of God.

Quest. *How do men make a wise and reuerent mention of the Attributes of God*

Ans.

Psal. 40. 9. 10.
Psal. 66. 16.
Psal. 107. 3.

Ans. Thus ; when they breake forth into such a declaration of Gods power, wisdom, goodnes, mercy, & such like, as both themselves & others are, or may bee thereby stirred vp to magnifie those holy Attributes, and more earnestly to praise God for the same.

Quest. How doe men make a wise and reuerent mention of the Word of God, and the parts of his worship?

Deut. 6. 7.
Psal. 37. 30. 31.
Psa. 10. 21.

Ans. Thus ; When they speake of them with such care and reuerence, as becomes the holinesse and excellencie of them, and apply them only to those good vses, for which God hath ordained them.

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Qu. How do men make a wise & reuerent mention of the works of God?

Exod. 15. 10. 23.
Psal. 136. whol
Psal. 145. 17.
20. 21.

An. Thus ; when they speake of them, whether they be works of God within himselfe, or outward workes of God ; of creation, of administration, of mercy or iustice ; with reuerence, and with an approbation of the goodnesse, and excellencie of them ; & doe giue God the due praise of his wisdom, power, and goodnesse, appearing in the same.

Quest : What are the workes of God that are especially thus to be spoken of?

Ans. These two. Either the wonderfull works of God within himselfe, of eternall election, and reprobation, which men are to speake of most reuerently, and with a wonderfull admiration of the vnsearchable depth of them. Thus the Apostle speakes of them: Rom. 11. 33. 34. *Oh the deepenesse of the riches, both of the wisdom and knowledge of God ! How vnsearchable are his Iudgements, and his Wayes past finding out.* And hee concludes vers. 36. *Of him, and through him, and for him, are all things.* Or the outward workes of Gods prouidence, that are most contrary to mens owne affections and desires ; as their crosses, losses, and afflictions ; for which, men are to magnifie and blesse the name of God. Thus Job : Job. 1. 21. *Nebuchadnezzar* at the end of seauen yeeres misery. Dan. 4. 34.

So much of the wise and reuerent mention of Gods name without an oath : Now to the wise and reuerent mention of his name, in the lawfull vse of an oath.

Quest :

Quest. How doe men make a wise and reuerent mention of Gods name, in the lawfull use of an oath?

Ans. Thus; when they swear by the Name of God lawfully, hauing a lawfull calling thereunto.

Quest. Is it then lawfull to swear by the Name of God?

Ans. Yes, when men haue a lawfull calling thereunto, Deut. 6.13. and doe it lawfully, God commands to swear by his Name. Deut. 10.20.

Quest. How may it appeare to bee a reuerent use of Gods Name, and a glorifying of his Name to swear by it lawfully, and on a lawfull calling?

Ans. By three reasons.

Quest. What is the first of those?

Ans. This; because by an oath lawfully taken, God is acknowledged to bee the Searcher and knower of the hearts and secret thoughts, and a witness of the things that bee hidden from men.

Quest. What is the second?

Ans. This; because by an oath lawfully taken, on a lawfull calling, God is acknowledged to bee a witness of the truth, and a most earnest defender of it, and a most seuerer reuenger of a lye, and of such as forswear themselves; and these be the proper Offices of God alone.

Quest. What is the third?

Ans. This; because by an oath lawfully taken, on a lawfull calling, controuersies which hinder Love, and hurt Christian Charitie, are ended. Hebr. 6.16.

Now some obiections of the Anabaptists, who hold the vse of an Oath altogether vnlawfull, and refuse it, because (as they say) they would not take Gods Name in vaine, are to be answered.

49

They obie& first, that the Lord in the Old Testament did onely permit Swearing, as hee did some other things that were euill; and that Christ hath quite taken away the same.

1. Obiection.

Quest. How is this to bee answered?

Ans. Thus; Christ hath onely taken away those things, which made a partition, either betweene God and his chosen, namely, their sinnes; or betweene the Iewes and Gentiles, as the Ceremonies whereby the Iewes were distinguished

guished from the Gentiles.

[2. Objection.

Math. 5. 34. But I say unto you, Swear not at all, &c. I am: 5. 35. But before all things, my brethren, swear not, &c. therefore an oath is vnlawfull.

Quest. *How is this to be answered?*

Ans. Thus; Christ his meaning is not there to forbid all Swearing simply, but all swearing after the Iewish manner and custome, that is, in common talke and communication, as appeares in these wordes, *Verse 37. Let your communication bee Yea, yea, and Nay, nay: for what soeuer is more then these, commeth of euill.* And swearing by creatures: both which Christ vtterly forbids; and so also is *James* to be vnderstood, and not otherwise.

3. Objection.

It is not in mans power to performe that hee sweares to doe; for things to come are not in our power: therefore Christians are not to take an oath; therefore an oath is not lawfull.

Quest. *How is this to be answered?*

Ans. Thus; First, if this be granted, it takes not away the vse of all oathes, but onely of those that are for the performance of Couenants and Promises: it takes not away the vse of that kinde of Oath, that affirms the truth of something already done.

Secondly, by this reason the promises in Baptisme, and the Lords Supper ought to bee taken away: for they are not in our power to performe without Gods spirit and grace. It is sufficient, that he that sweares to performe some act heereafter, haue a full intent and purpose to doe it, though afterwards it fall out otherwise.

Quest. *When hath a man a lawfull calling to sweare, and may lawfully take an Oath?*

Ans. A man hath a lawfull calling to sweare at two times.

Quest. *What is the first of those?*

Ans. This; when the Magistrate on a iust occasion doth require an oath by order of Iustice, and doth minister the same lawfully; namely, so as it bee not against Pietie or Charitie.

Gen. 43. 3.

1 Sam. 24. 22.

23.

Quest.

Quest. What is the second?

Ans. This; when a mans owne calling generall, or particular, necessarily requires an oath.

Quest. When is it, that a mans owne calling requires an oath?

Ans. In foure cases.

Quest. What is the first of those?

Ans. This; when the taking of an oath may further Gods Galat. 1. 20. glory and worship, and may serue to prooue some doctrine of 1 Thel. 2. 5. saluation, in whole, or in part.

Quest. What is the second?

Ans. This; when the taking of an oath serues to main- 2 Cor. 1. 23. taine or further a mans owne, or an others saluation or pre- Psal. 119. 106. seruation, in soule or in body.

Quest. What is the third?

Ans. This; when the taking of an oath serues to fur- Gen. 21. 30. Gen. 31. 53. ther brotherly loue, and to confirme lawfull peace and socie- tie betweene partie and partie, countrey and countrey, king- dome and kingdome: Thus doe subjects binde themselves by oath of Allegiance to their Prince.

Quest. What is the fourth?

Ans. This; when a man by an Oath, and not other- Rom. 1. 9. wise, may maintaine his owne good name and credit, goods 1 Thel. 2. 10. or life.

Now to the second Branch of the answer, namely, swearing lawfully, I will adde a word.

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Quest. What is an Oath?

Ans. An Oath is the calling of God to witnesse for the necessary confirmation, either of the vnknewetrueth of our speech, touching things of great importance, or of the truth of the promise we make, to doe some thing or things that are of waight likewise, and lawfull, and possible; and a wishing God to punish vs, if we either lye, or wittingly and willingly doe otherwise then we promise: Galat. 1. 20. 2 Cor. 1. 23. To my soule, or vpon, or against my soule: and this forme of swearing in olde time was thus, wishing God to doe so and so, to me and more also, &c. 2 Kings 6. 31.

Quest. How many sorts of oathes be there?

Ans. Two: one of things past, when things past are confirmed

confirmed with an oath, and the other of things to come, namely, when any thing is promised to men with an oath.

Quest. How must a man take an oath, whether an affirming oath, or a promising oath, when hee hath a lawfull calling thereunto?

Ierem. 4. 2.

Ans. Hee must looke that hee sweare, in Truth, in Iudgement, and in Righteousnes: these three vertues are required in the right manner of swearing.

Quest. What is it to sweare in truth?

Ans. Swearing in truth respecteth two things.

Quest. What is the first of those?

Ans. This; that the thing we sweare, to be a truth; and that we know it so to bee, or at least thinke it so, and be perswaded in Conscience it is a truth: for God must not bee brought for a witnesse to a lye; because that were to make him like the Deuill.

Iohn 8. 44.

Quest. What is the second?

Psal. 15. 4.

Psal. 24. 4.

Ans. This; that we sweare simply and plainely, without fraud, or deceit; not swearing one thing, and meaning another, but meaning as we sweare, and intending to performe that truth which we promise with an oath.

Quest. What is it to sweare in Iudgement?

Exod. 22. 11.

Deut. 6. 13.

Ans. This; to sweare with deliberation, and due consideration, both of the nature and greatnesse of an oath, wherein God is called to witnesse the truth, and to iudge and punish vs, if we sweare falsely, and of the matter we sweare to, and of the particular circumstances of time, place, and persons before whom we sweare; and in taking the oath, to haue in vs a reuerent awe, and feare of Gods Maiestie. Hence it is called *The Lords oath*, *Exod. 22. 11.* And hence, feare the Lord, and swearing by his Name, are ioyned together.

Quest. What is it to sweare in righteousness?

1 Sam. 25. 22.

Ans. To sweare in righteousness, respecteth three things. First, that the thing we sweare, to be iust and lawfull, and such as may stand with piety & charity. *Dauid* failed in this. Secondly, that our calling to sweare be iust and warrantable, as on the authoritie of the Magistrate, or on some necessary cause of our lawfull calling.

Third.

Thirdly, that our swearing bee directed to a right end, *Hebr. 6. 16.* namely, the glory of God, and peace among men.

Quest. Doth an oath being taken alwayes binde a man to the keeping of it?

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Ans. An oath taken touching things certaine, lawfull, and possible, alwayes bindeth, and is to be kept, though it be made to our enemies.

Quest. Whence hath an Oath a binding power?

Ans. From such particular commandements of God, as require the keeping of Oathes lawfully taken: as that, *Num. 30. 3.* *Math. 5. 33.*

Num. 30. 3.
Math. 5. 33.

Quest. Doth an Oath taken by creatures binde a man to the keeping of it?

Ans. Yes, it doth; for though it be vnlawfull in the manner, yet in the substance it is an oath, and therefore ought to bee kept.

Quest. How is it in substance an oath?

Ans. Thus; a man swearing by a creature, sweares by God indirectly: because euery creature is a signe of Gods presence, and God is to be seene in euery creature. *Math. 23. 22.*

Quest. Doth an oath taken by false Gods or Idols, binde them that take it, to the keeping of it?

Ans. Yes, it doth: for though it be vnlawfully taken, yet in effect it is an oath; because the false God or Idoll by which the oath is taken, is a true God in the opinion of him that sweareth. Thus the oath of the Turke by his *Mahomet*. And the oath of *Laban*, by the gods or Idols of *Nachor*, *Gene. 31. 53.* *Gene. 31. 53.* *Iacob* accepted it.

Quest. Doth an oath binde a man, when by the keeping of it, losses and hinderances doe follow?

Ans. If it be of a thing lawfull, and the losse or damage be but temporary, or priuate, it doth binde. *Psal. 15. 4.*

Quest. Doth an oath, to which a man is brought by error, fraud, or guile, binde him to the keeping of it?

Ans. If it be of things lawfull and within his power, it bindeth and must be kept. *Ioshua* and the Princes oath to the *Gibeonites* was kept; and the breach of that oath by *Saul*, caused three yeares dearth, and was not satisfied.

Iosh. 9. 19.
2 Sam. 21. 7.

The to 9.

Objection.

The oath made to the *Gibeonites* was contrary to Gods commandment, *Deu. 29. 16, 17.* and therefore ought not to be kept.

Quest. *How is this to bee answered?*

Iosh. 2. 11, 12.

13. 14.

Ioh. 6. 22.

1. King. 9. 20, 21

Ans. Thus; that commandement is to be vnderstood with this exception, vnlesse any did submit themselves, as *Rahab* did, who therefore was spared. And *Salomon* spared the *Amorites*, *Hittites*, *Perizzites*, *Hiuites*, and *Iebusites*, and made them *Tributaries*.

Quest. *Doth a constrained oath, to which a man is brought by feare and compulsion, bind him to the keeping of it?*

Ans. If it be of things lawfull and possible, it doth; because in an oath a man stands bound to the Lord, as if a man sweare to a thiefe for the sauing of his life, to bring him some of his owne money or goods; he is bound to performe it, because the losse is private; but if hee further sware to be silent, and not to disclose the thiefe, he is not bound to performe his oath, but to discouer him to the Magistrate; because the keeping of that oath is in some sort to maintaine theft, & to communicate with the sinne of the thiefe; and it tends to the hurt of the commonwealth; and therefore ought not to be kept.

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Quest. *When is it that an oath being taken, binds not a man to the keeping of it, but may lawfully be broken?*

Ans. There be six particular cases in which an oath taken, binds not to the keeping of it, but may lawfully be broken.

Quest. *What is the first of those?*

Ans. This, when it is made of any thing directly against the word of God, and tends to the maintenance of sinne: for all the power an oath hath to bind, is from the word of God: and therefore being against the word of God, it hath no power to binde; & an oath must not be a bond of iniquity. Hence it was, that *David*, when he had made a rash vow to destroy *Nabal*; hee reioyced when *Abigail* by her comming, stayed him. And though hee sware to *Shimei* to saue his life, yet afterwards, vpon better consideration hee commanded his sonne *Salomon* that hee should not count him innocent. *Herod* was deceiued, when he thought he was bound by his oath to performe his promise.

1 Sam. 25. 22.

1 Sam. 25. 32.

33. 34.

2 Sam. 19. 23.

1 King 2. 9.

Mat. 14. 9.

Quest. *What is the second?*

Ans.

Ans. When it is made against the good and wholesome Rom. 13. 1. Lawes of the Kingdome whereof a man is a member: for 1 Pet. 2. 13. Gods commandement, binds to keepe the good lawes of men.

Quest. What is the third?

Ans. This; when it is taken by such persons as want sufficient reason and discretion; as yong children, fooles, and mad-men. For conscience cannot be bound, where vnderstanding cannot discerne what is done, and where hee that sweareth wants reason and vnderstanding, to discerne what he doth.

Quest. What is the fourth?

Ans. This; when it is taken by such persons, as are vnder the tuition & government of others, and haue no power to bind themselves; as by Children that are vnder the government of their Parents. For it is the Law of Nature, that hee which is not in his owne power, cannot bind himselfe without the consent of his gouernours. Numb. 30. 4, 5.

Quest. What is the fifth?

Ans. This; when it is made of a thing impossible, and out of a mans power; for that is a vaine oath, and a mocking of God; because a man cannot haue a serious purpose, when he sweareth to doe that which he knowes he cannot doe.

Quest. What is the sixth?

Ans. This; when the oath is taken touching some thing, or things, that are lawfull to be done, and afterwards the same things become either impossible to bee done, or vnlawfull: for then God himselfe may be said to reuerse that oath, and God fro heauen frees a man from it, & it ceaseth to bind. For example, a King sweareth to a forraine Prince to aide him, and to defend him, and his people against his enemies: and afterwards, that Prince becomes an enemy to him, and to his Religion, and people, & then the Kings oath binds him not.

The Papists ad another case wherein an oath binds not. Say they, the supreame power, that is, the Bishop of Rome, the Pope, may dispence with a lawfull oath, and free a man in conscience from the bond of a lawfull oath.

Quest. Is this true or no?

Ans. It is false. Because in a lawfull oath, man is not only bound to man, but is thereby also immediately bound to God himselfe. 1 Sam. 20. 8. 2 Sam. 21. 7.

2 Sam. 21. 7.

selfe; and therefore a lawfull oath is not dispensable by man, neither can any creature dispence with it, it is called *The Lords oath*.

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Now to the second branch, namely, of yeelding due reverence to the name of God in action.

Quest. How doe men yeeld due reverence to the Name of God in action?

1 Cor. 10. 31.
Coloss. 3. 17.

Ans. Thus; when their actions tend to the glory of God; and whatsoeuer they doe, they doe it to that end, that God may bee honoured and glorified.

Quest. How many wayes is this done, that the actions of men tend to Gods glory; & whatsoeuer they doe, they doe it to his glory?

Ans. Two wayes: either in generall, or in particular.

Quest. How doe the actions of men in generall tend to the glory of God?

Math. 5. 16.
1 Pet. 2. 12.
Reuel. 2. 13.

Ans. Thus; when men liue holily, and so behaue themselves, as that in their whole conuersation, and in all their dealings they bring glory to the name of God.

Quest. How doe the actions of men in particular tend to the glory of God?

Ans. Two wayes.

Quest. What is the first of those?

Psalm. 119. 105.
Luke 8. 15.

Ans. This; when the power and fruit of the Word of God, and other meanes of saluation is expressed in their particular actions, as occasion is offered.

Quest. What is the second?

1 Tim. 4. 5.

Ans. This; when men doe sanctifie all Gods blessings and benefits bestowed on them, and his chastisements and afflictions layd on them, and his ordinances, and the works of their callings by the word of God, and by prayer.

Quest. How doe men sanctifie these things by the word of God?

Psalm. 119. 24.

Ans. Thus; when they take instruction from the word of God, touching the lawfull vse of them: and doe learne from thence to vse them after an holy manner: and in respect of time, place, affection, and a right end, doe vse them as they are taught by the word of God.

Quest. How doe men sanctifie Gods blessings and benefits by prayer?

Ans.

Ans. By petition, and by thanksgiving.

Quest. How is it done by petition?

Ans. Thus; when men goe to the Lord by prayer, and craue the assistance of his grace, and his blessing in the law- Gen. 24. 12. full vse of his blessings, ordinances, and works of their call- 2 Chron. 16. 12. ings, as particular occasion is offered to them; as for good John 6. 11. successe in their businesse, for a blessing on their meates and Acts 27. 35. drinks, and on their Phisicke in the time of sicknes, on their Acts 21. 5. iourney when they goe abroad.

Quest. How doe men sanctifie Gods blessings and benefits by thanksgiving?

Ans. Thus; when they magnifie the name of the Lord, and returne to him praise and thanks for his grace, ayd, and blessing vouchsafed to them in the lawful vse of his blessings, ordinances, and workes of their callings, as occasion is like- Gen. 24. 27. wise offered; as for good successe in their affaires, for the Deut. 8. 10. good creatures of God, their meates, drinks, and other necessa- Exod. 18. 10. ries bestowed on them; for deliuerance out of trouble, for vi- 2 Sam. 22. 1. 10 ctory ouer their enemies. the end.

Now, to the second generall branch wherein the sober, religious, and honourable vsage of the name of God standeth, namely, the making a wise and holy confession of the truth of God.

Quest. What is it to make a wise and holy confession of the truth of God?

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Ans. This; to confesse the whole truth of God, and his religion, and euery part of it plainly, boldly, and religiously, when, and wheresoeuer any iust cause of such confession is offered. Isai. 44. 5. *I am the Lords* (that is) euery one shall openly confesse himselfe so to be. Math. 10. 32, 33. Marke 8. 38.

Quest. How many wayes is this done?

Ans. Two wayes: either by word, or by practice.

Quest. How doe men make a plaine, bold, and religious confession of the truth of God by word.

Ans. By Christian Apology, and profession of the truth of God in word; which is when men are ready to confesse the truth of God and his religion, & doe with feare and meeknes Rom. 10. 1. confesse it so oftē, as on iust cause they are therunto required. 1 Pet. 3. 15, 16.

H

Quest.

Quest. When is it that men are required on iust cause to confesse the truth of God in word?

Ans. At two times.

Quest. What is the first of those?

Psal. 32. 22.

1 The. 5. 11.

Ans. This; when they are thereunto required, either in publike by the Magistrate, or in priuate by friends, peaceably, and without violence, for the glory of God, and for the good of themselves and others.

Quest. What is the second?

Mat. 10. 18, 19.

Act. 5. 27, 28.

29, 30, 32, 33.

Act. 26. 1, &c.

Ans. This; when they are thereunto drawn by violence and force of enemies and persecutors of the truth of God.

Quest. Are men to make a plaine and bold confession of the truth of God before obstinate and malicious enemies of the truth?

Ans. Yes, they are, if they be thereunto called, and do see Gods glory endangered, and his truth spoken against & slandered: thus did Stephen, Act. 7 whole. Act. 6. ver. 9. Some rose up, & ver. 11. They suborned false witnesses, Act. 22. 1. to 22.

Quest. How doe men make a plaine, bold, and religious confession of the truth of God by practice?

Ans. Two wayes.

Quest. What is the first of those?

Ans. This; when men shew forth the truth of religion by their practice, though it be with danger to lose their liues for it. Thus did Daniel, Dan. 6. 10, 11. Abraham built Altars amongst Infidels, Gen. 12. 7, 8. Gen. 21. 33.

Quest. What is the second?

Act. 7. 58, 59.

Act. 22. 20.

Hebr. 11. 37.

Reuel. 2. 13.

Ans. This; when men witness and scale the doctrine of faith, and the truth of religion by their cheerefull suffering; yea, by shedding of their blood, without feare or shrinking, being thereunto called.

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Quest. How shall a man know that he is called to suffer, and to shed his blood for the doctrine of faith, and truth of Religion?

Ans. By two things.

Quest. What is the first of those?

Ans. This; if he finde that God puts into him the spirit of courage, and fortitude, and giues him resolution to abide, and to stand out against the force of all enemies of the truth.

Quest. What is the second?

Ans.

Answ. If he be in the hand and custody of the Magistrate, and God in his providence doe cut off all lawfull meanes of escaping, and the Magistrate do then inflict on him tortures, and torments, and doe take away his life for his truths sake, 1 Pet. 2. 19. he is called to suffer and to shed his blood; for the Magistrate must be obeyed in suffering that he layeth on vs, though it be vniust, and we suffer wrongfully.

Quest. May not a Christian lawfully flie for his saftie in the time of persecution, when the Church is persecuted by enemies of the truth?

Answ. Yes, he may, if the danger be certaine and present, and God in his providence offer him a lawfull meanes and way to escape, and he find not himselfe sufficiently strengthened to beare extremitie; and that he be not hindered by the bond of his priuate or publike calling. 1 Kings 13. 34.
Math. 10. 23.
Acts 8. 1.

Quest. May a Minister that hath a Pastoral charge, flie in the time of persecution?

Answ. If either his particular congregation be dispersed by enemies, so as he hath no hope to gather and call them backe againe: or if the persecution bee directed against his person, and his life be aymed at, hee may with consent of his flocke goe apart for a time. Exod. 2. 15.
1 Kings 19. 3.
Iohn 10. 39.

Quest. May not the people hinder him, and not suffer him to flie?

Answ. They must bee so farre from hindring him in this case, as they ought rather to succour and relieue him. Acts 9. 24, 25.
29. 30.

Persecution is the hand of God, and from his hand wee may not flie. Therefore it is not lawfull to flie in the time of persecution. Acts 19. 30.
1. Objection.

Quest. How is this to bee answered?

Answ. Thus; first, a man being persecuted for the truth, and hauing libertie to flie, and flying doth not flie from Gods hand, but from the wrath of his enemies, to saue his life, for further good vse of Gods Church.

Secondly, euill things comming from the hand of God, may be auoyded, if God shew a lawfull way and meanes how to auoyd them; as famine, sicknesse, the sword, and such like; and so from persecution.

2. Objection.

Math. 10. 28. Feare not them which can kill the body onely, &c. If a man must not feare them, then hee must not flye from them.

Quest. How is this to be answered?

Answ. This Text is to be vnderstood of such feare as tends to Apostasie, and by which a man feares men more then God; and by which hee is vrged to tempt God, by doing something contrary to his will, and that out of his calling; but lawfull flight tends not to Apostacie, neither doth it argue feare of man more then of God; neither is it a doing of any thing contrary to Gods will: but it is an v-sing of meanes offered, according to Gods appointment, lest wee should tempt him, and bring to our selues vnnecessary danger. So much of the Commandement.

Now to the Commination, or threatning denounced against such as breake this Commandement, in these words:

For (Iehouah) the Lord will not hold him guiltlesse, that taketh his Name in vaine.

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Quest. What Arguments are included in this threatning denounced against such as breake this Commandement?

Answ. The arguments here included, are two.

First, the greatnesse of the punishment, that shalbe inflicted on offenders against this Commandement.

Nahum 1. 3, 6.

1 Sam. 2. 25.

Secondly, the ineuitablenesse of it; for in that the Lord himselfe will punish them, is implied, that their punishment shall be great, and that it shall be vnauoydable.

Quest. What is intended and meant by those words, Iehouah will not hold him guiltlesse, that taketh his Name in vaine?

Anf. Thus much; God will hold and account him guilty and wicked, and wil execute a sharp & seuerer punishment on him: for whom the Lord holds innocent, he punisheth not.

Quest. What is then the summe of this threatning?

Answ. This; that howsoever mans Law for the most part take not hold of offenders against this Commandement, and they escape punishment amongst men; yet God will not acquite them, nor suffer them to escape his iust and fearefull Iudgements.

Psalme. 1. 5.

Ierem. 23. 10.

Zach. 5. 3, 4.

Malac. 3. 5.

Quest.

Quest. *Whence is it that the Lord will seuerely punish offenders against this Commandement?*

Ans. From the exactnes of his Iustice, which cannot let sinne passe vnpunished; and especially a sinne so foule and hainous, as is the transgression of this Commandement.

Quest. *Is then the transgression of this Commandement so foule and so haynous a sinne?*

Ans. Yes, it is; though men make light of it, and commonly punish such as rob a man of his goods more seuerely, then they doe such as rob God of his glory: yet the prophanation of Gods name, is accounted a most haynous sinne before God.

Quest. *How may it appeare, that the prophanation of Gods Name is a most haynous sinne?*

Ans. By three-reasons.

Quest. *What is the first of those?*

Ans. This; Gods glory is the last and principall end for which all things are ordained: and Gods glory is most deare to himselfe: and therfore the robbing of him of his glory, and the prophanation of his name, is a most hainous sinne.

Prou. 16.4.

Rom. 11.36.

Isai. 42.8.

Isai. 48.11.

Quest. *What is the second?*

Ans. This; In prophaning the Name of God, men shew most insolent contempt of God: for they are led to breake other Commandements; either on a false opinion of worshipping God, as in Idolatry, or the like; or for their credit, profit, pleasure, or the like: but for the breaking of this commandement, they can pretend none of these things.

Quest. *What is the third?*

Ans. This; the Lord appointed in the Iudiciall Law, not onely the Blasphemer himselfe to bee punished by death; but also euery person that should heare blasphemy, or a false oath, and not reueale it: therefore the breach of this Commandement is a foule and a hainous sinne.

Leuit. 24.14.

Leuit. 5.1.

So much of the Commination, and of the third Commandement. Come wee now to the fourth Commandement.

Quest. *How differs the fourth Commandement from the second and third Commandement?*

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Ans. Thus; the second and third commandements prescribe the parts of that holy profession we are to make of the true God, namely, the solemne worship of God, and the glorifying of his Name. And the fourth Commandement prescribes the time appointed for that holy profession.

Quest. What are the words of the fourth Commandement?

Ans. Those we finde, *Exod.* 20. 8, 9, 10, 11.

8 Remember the Sabbath day, to keepe it holy.

9 Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seventh day is the Sabbath of Iehouah thy God, in it thou shalt not doe any worke: thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd, nor thy beasts nor thy stranger that is within thy gates.

11 For in six dayes Iehouah made the heauen and the earth, the sea and all that in them is, and rested the seventh day; therefore Iehouah blessed the Sabbath day, and hallowed it.

Quest. What are the generall things contained in these words?

Ans. These two: first, a Precept, or a Commandement. Secondly, reasons to moue, and to perswade vs to yeeld obedience to it.

Of these in order.

Quest. How is the Precept propounded?

Ans. Two wayes. First, affirmatiuely, and that with a caueat or premonition (*Remember*) in these words, *Remember the Sabbath day to keepe it holy: Six dayes shalt thou labour and doe all thy worke; but the seventh day is the Sabbath of the Lord thy God.*

Secondly, negatiuely; forbidding all worldly works in our selues, and in those that belong to vs, and be any way vnder our power, in these words, *In it thou shalt not doe any work, thou nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd, nor thy beast, nor thy stranger that is within thy gates.*

Now to the words.

Quest. What is intended and meant by the Caueat, or Premonition in the word (*Remember*)?

Ans. Two things: first, the waight of this Commandement, that it is a commandement of great waight.

And secondly, that speciall care and diligence is to be vsed in obseruing this Commandement; that wee are to beare the Sabbath

Sabbath in minde continually before it come, and carefully to obserue it when it is come.

Quest. *What is the reason, both of the waight of this Commandement, and of the speciall care and diligence to bee vsed in obseruing it?*

Ans. This; because the keeping of the rest of the commandments dependeth on the keeping of this; and on the breach of this commandement follows the breach of all the rest: therefore the Lord said, *He would proue his people, whether they would keep his law.* And he said, they had broken his commandments, when this one only was broken. And the prophets commonly obiect to the people, the transgression of this commandement, thereby signifying the breach of the whole law.

Exod. 16. 4, 28.

Ierem. 17. 25,

22, 23.

Ezek. 20. 11, 21

12, 13.

Quest. *What is meant by the Sabbath day?*

Ans. A seuenth day in euery weeke to be a day of rest, so expounded, ver. 10. and Exod. 23. 12.

Exod. 23. 12.

Quest. *What is meant by keeping it holy?*

Ans. To make it a day of holy rest; namely, to seuer and to set it apart from worldly things and busineses; and to consecrate it to holy and heauenly things, and to spend it in the workes of God.

Isai. 56. 2, 4, 6.

Isai. 58. 13.

Quest. *What is meant by those words, Thou shalt not doe any worke?*

Ans. This; thou shalt not doe any worldly worke, whether it be a worke of thy calling, or a worke of the flesh.

Quest. *What is meant by those words, Thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd, nor thy beast, nor thy stranger that is within thy gates.*

Ans. This; Neither thou that art a Superiour and Governour, nor any within thy power and iurisdiction, whether in Citie, Towne, or Family; and whether it bee a reasonable or a brute creature. And the word (*gates*) signifies power or iurisdiction.

Nehem. 13. 15,

to 22.

Math. 16. 18.

Quest. *What is the summe of this Commandement?*

Ans. This; that euery one, both superiour & inferiour must set apart the seuenth day in euery weeke from all worldly things and affaires, to an holy rest to God, and to bee wholly imploied in holy and good duties, both in publike & priuate.

Exod. 31. 14,

15, 16.

Exod. 35. 2.

Now before I come to stand on the affirmative part of this Commandement, which is first in order, it is needfull to shew how far forth this commandement is ceremoniall, and how farre forth morall: because some are of opinion, that the keeping holy of the seventh day, is in the number of those Ceremonies that are abrogated by Christ.

Quest. How farre forth is this Commandement Ceremoniall, and belonging to the Iewes?

Ans. In three respects.

Quest. What is the first of those?

Ans. This; in respect of the strict rest that the Iewes were commanded to keepe on the Sabbath, as a type and figure of internall sanctification of Gods people, and of their rest from all sinne.

Quest. Wherein stood that strict rest required of the Iewes?

Exod. 16. 23.

Exod. 35. 3.

Exod. 16. 29.

Numb. 15. 32.

Ans. In these things: In that they might not prepare or dresse that which they should eat; nor kindle a fire, nor take a iourney any whither, for any matter or businesse of their owne, on the Sabbath day.

Objection.

We read, that *Ioshua* and his company compassed the walls of *Jericho* seven dayes together, of which the Sabbath was one, *Iosh. 6. 15*. How then is it true, that the Iewes might not take a iourney on the Sabbath day?

Quest. How is this to be answered?

Ans. Thus; That was by the speciall commandement of God the Law-giuer, as it appeareth, Iosh. 6. 4.

Quest. What is the second?

Deut. 5. 15.

Ans. This; in that the Iewes were to obserue & keepe the Sabbath as a remembrance of their deliuerance out of Egypt.

Quest. What is the third?

Deut. 5. 14.

Exod. 31. 17.

Numb. 28. 9, 10.

Ans. This; in that the Iewes were to obserue & keepe the seventh day from the creation of the world, and that with sacrifices, rites, and ceremonies proper & peculiar to that day.

Quest. Doe not wee Christians obserue and keepe the same day for the Sabbath that the Iewes did?

Reuel. 10. 1.

Ans. No; we keepe the day following the Iewes Sabbath, namely, the first day of the weeke, which is called The Lords day.

Quest.

Quest. *Who changed the day?*

Ans. The Apostles of Christ being infallibly assisted by *Act. 20. 7.* his Spirit in their ministerie did change the day, and themselves kept the first day of the weeke, and ordained it to be kept in all Churches. For collection for the poore, followed the preaching of the Word. *1 Cor. 16. 1. 2.*

Paul kept the Iewes Sabbath, as well as the Lords day. *Obiection.*
Act. 13. 14. and Act. 16. 13.

Quest. *How is this to be answered?*

Ans. The Apostles did this, in regard of the weaknesse of the Gentiles, and Iewes newly conuerted, who were not fully perswaded of the abrogation of the Iewish Sabbath.

Quest: *Why did the Apostles change the day, from the Iewes Sabbath, to the first day of the weeke?*

Ans: Because on that day, Christ rose againe from the dead, and perfected the great worke of redemption. *Iohn 20. 19. 26.*

Quest: *May not the Church, if it thinke good, alter the day againe?*

Ans: No; because it hath not Apostolicall power, neither can it haue a greater cause then the Resurrection of Christ, and the worke of Redemption.

Quest. *How far forth is this Commandement Morall, and perpetuall, and belonging to vs?*

Ans. In two respects.

Quest. *What is the first of these?*

Ans. This; in that it requires a certaine seauenth day, to be kept as a day of holy rest, for the preservation of the ministerie of the Word, and solemne worship of God; and the practise of holy and good duties: especially in the publike assemblies. *Iai. 58. 13.*

Quest. *What is the second?*

Ans. This; in that it freeth all from bodily labours, and especially Seruants and Cattle; which on other dayes, doe seruice to their owners. *Exod 23. 12. 2.*

Quest. *How may it appeare that this Commandement is in these respects, Morall and perpetuall?*

Ans. By foure reasons especially.

Quest. *What is the first reason?*

Ans: .

Gen. 2.23.

Answ. This; The Sabbath, the seauenth day was appointed and kept by God himselfe in Paradise before the fall of man; and the reuealing of Christ, when there was no ceremony, nor neede of any ceremony, and there was but one condition of all men.

Obiection

It was made a ceremony afterward.

Quest. How is this to be answered?

Answ. That is no good argument to proue it ceremoniall; for Matrimony was ordained in Paradise, and afterward made ceremoniall; to signifie the spirituall vnion betweene Christ and his Church, and yet Matrimony is perpetuall; and so is the Sabbath of the seauenth day.

Quest. What is the second reason?

Exod. 20.9.10.

Answ. This; the reasons annexed to the fourth Commandement are generall; and belong to all, both Iewes and Christians; and the equitie of them is perpetuall: as that, *sixte dayes shalt thou labour and doe all thy worke, but the seuenth day, is the Sabbath of the Lord thy God; it is the Lords: God himselfe ceased from his worke that day, and blessed it; therefore the Commandement it selfe is morall, and perpetuall.*

Quest. What is the third reason?

Deut. 4.12.13.

14.

Deut. 5.22.

Deut. 10.4.

Answ. This; This Commandement is one of the Tenne, and so reckoned in the Word of God: and it was written by Gods owne finger in Tables of Stone; and immediately giuen out by the Lord himselfe: whereas all the Ceremonies belonging to the Iewes, were giuen by the ministerie of Moses.

Quest. What is the fourth reason?

Answ. This; *Mat. 24.20.* Christ foretelling the destruction of Ierusalem, which should be forty yeares after his ascension, when all Iewish Ceremonies were abrogated; bids his Disciples pray that their flight be not in the Winter, neither on the Sabbath day. Now if this Commandement had beene ceremoniall, they might haue fled with as little care and griefe on that day, as on any other.

Obiection.

Gala. 4.10.

Colos. 2.16.

In the New Testament there is no difference of dayes, and if we haue, or make difference of the dayes; wee are no better then Iewes.

Quest

Quest. How is this to be answered?

Answ. Thus; those places are to be vnderstood of observing dayes, after the Iewish or Heathenish manner; and of the Feasts of the Iewes, and of difference of dayes, that was in force by the ceremoniall Law; and therefore the Apostle saith of Sabbaths, meaning not the Sabbaths of the Lord; but Leuit. 23. 35. the first and last day of their great Feasts: as the Passecouer, 3 8. 39. Pentecost, and the Feast of Tabernacles.

The Sabbath of the seauenth day was vnknowne to the Gentiles, therefore not morall; for that which is morall, was ingrafted and written in nature. *Obiection*

Quest. How is this to be answered?

Answ. Thus; though the Gentiles did not discern aright the Lords Sabbath, yet they knew by the glimmering light of Nature, that a time should be set apart from worldly businesse; & be bestowed on matters cōcerning Religion: there was no Nation almost among the Gentiles, which had not some Festiualls for the exercise of their Religion; which shewes that it was written in nature, that some time should bee appointed for the solemne worship of God.

Now to the Affirmative part of this Commandement, as it is morall.

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Quest. What is required and commanded, in this fourth Commandement?

Anf. In generall thus much; an holy rest vnto God, on Exod. 16. 23. the seuenth day in euery weeke, called the Sabbath, or the Exod. 35. 2. Lords day; that on that day we cease from our owne worldly workes; and dedidate it wholly to an holy vse, and that our rest on that day be sanctified; a rest to be holden only to God.

Quest. What is to bee done, that we may be fit to keepe a holy rest vnto God on the Sabbath.

Anf. This; that we prepare our selues to the keeping of it.

Quest. Wherein stands that preparation?

Answ. In doing two things.

Quest. What is the first of those?

Answ. This; that wee thinke on the Sabbath before it come, and so dispose of our selues and our affaires, that wee may freely and duely attend on the duties of the Sabbath Luk. 23. 51. when.

when it is come : this is signified by the word *Remember*.

Quest. What is the second ?

Eccles. 4. 17.
Psal. 26. 6.
Ezra. 7. 10.

Answ. This ; that on the Sabbath, wee rise early in the morning , and fit our selues for the performance of publike duties , by taking account of our hearts and liues ; and by priuate prayer, for the pardon of our particular finnes, and for the supply and increase of those graces we stand in neede of ; and for a blessing on the ministerie of the Word, and other holy Ordinances of God ; that the Preacher may so speake, and we so heare, that God may haue glory, and wee good.

Quest. Wherein standeth the keeping of an holy rest to God, and the sanctifying of our rest on the Sabbath ?

Psal. 110. 3.
Isai 58. 13.
Deut. 33. 3.

Answ. In doing the duties of the Sabbath with reuerence, as before the Lord of Heauen and Earth ; and with cheerefulnesse and delight, both in publike and in priuate.

Quest. What are the duties that are to bee done in publike on the Sabbath ?

Answ. They are of two sorts ; they are either workes of piety, or workes of mercy.

Quest. What are the workes of pietie that are to be done ?

Answ. They are such spirituall workes, as tend to the solemne and publike worship of God : and they are three in number.

Quest. What is the first of those ?

Nehem 8. 3. 8.
Luk. 4. 16 to 21
Act. 13. 14. 15.
16. & 20. 7.

Answ. This ; a reuerent, and an attentiu hearing of the Word of God, purely and faithfully preached, or read in the publike assembly.

Quest : What is the second ?

Act 2. 42.
Act. 16. 13.
Psal. 29.

1 Cor. 14. 15. 16
Colos. 3. 6.

Answ. This ; a ioyning with the Minister and Congregation, publikely assembled, with assent of minde, and feruent affection of heart in publike prayer ; and calling on the name of the Lord, in thankesgiuing and singing of Psalmes.

Quest : What is the third spirituall worke, tending to the publike worship of God, to be performed on the Sabbath ?

Answ : This ; a reuerent and frequent, and often communicating in the Sacraments, publikely administred by the Ministers of the Church, lawfully called into one place, which

Act. 20. 7.
1 Cor 11. 20.

which was most commonly on the Sabbath day.

Now here some particular doubts, touching communicating in the Sacrament, are to be answered: and first concerning Baptisme, as the first question may be this.

Quest. How are we to communicate in the Sacrament of Baptisme, publicly administred?

Answ. By being present at that Sacrament, and not departing from it without great and vrgent necessity before it be ended; and by witnessing the worke done by the Minister, by consenting to it, and making vse of it to our selues; and by ioyning with the Minister in prayer, and thanksgiving to God, for adding another member to the Body of the visible Church.

Luk. 1. 58. 59.

Quest. Is the Sacrament of Baptisme to be administred only on the Sabbath day?

Answ. No, not on that day only; we finde it was administred on other dayes, *Act. 8. 38. Act. 16. 33.* but it is to be administred on that day, rather then on any other day.

Quest: How may that appeare?

Answ. By this reason; Baptisme is a publike action of Religion, whereby a member is to be receiued into the Church; & at the administration of it, prayers are to be made by the whole congregation for that member, and all are thereby to be put in mind of the benefits of that holy Sacrament: and therefore it is rather to be administred on the Sabbath day, then on any other day.

Now touching the Sacrament of the Lords Supper.

Quest: How often are wee to communicate, and to be made partakers of the Sacrament of the Lords Supper, administred on the Sabbath?

Answ. So often as it is administred in that Congregation whereof we are members; vnlesse by sicknes, or some other necessary impediment we be hindred: *1 Cor. 11. 26.* and the death of Christ is often, yea continually to be remembered.

Act. 2. 42.

Quest. Is the Sacrament of the Lords Supper to be administred only in publike?

Answ.

Exod. 12. 6.

2 Chro. 35. 5. 6.

1 Cor. 11. 18.

20. 10. 25.

Objection.

Answ. Yes; onely in publike and not in priuate, it being a publike seale of the couenant of grace, and the band of Christians.

Men hope to get great good by the Sacrament administred to them, on their death-beds in priuate.

Quest. How is this to be answered?

Answ. Gods appointment must not be broken, for mens priuate affections.

Quest. What is to bee done, of such as are necessarily bindred and kept from the publike duties of the Sabbath?

Answ. They must with sorrow, for that restraint, vse priuate duties more carefully: and they must remember Gods promise, that hee will bee a sanctuary vnto them, when they are necessarily kept from his House and Sanctuary.

Quest. What are the workes of mercy that are to be done in publike on the Sabbath day?

Answ. These; Collection is to be made for the poore, and almes to be giuen for the reliefe of the poore; whether they bee those that dwell amongst vs, or those that be captiues and strangers.

Quest. Are all bound to performe this dutie of almesgiuing, on the Sabbath?

Answ. All are bound to giue of that which is their owne, and according to their ability.

Now to priuate duties.

Quest. What are the priuate duties that are to be done on the Sabbath?

Answ. They are likewise of two sorts, either workes of piety, or workes of mercy.

Quest. What are the workes of piety to bee done in priuate on the Sabbath?

Answ. They are such workes as tend to the further edifying, and building vp of our selues and others in knowledge, and in grace and holinesse: and they are in number fixe.

Quest. What is the first of those?

Answ. This; a due and serious meditation on the Word of God, which we haue heard; that we rest not in the publike hearing of it; but that wee thinke and ponder on it in our hearts.

Psal. 42. 1. 2.

Psal. 63. 1. 2.

Ezech. 11. 16.

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1 Cor. 16. 1. 2.

Rom. 15. 26.

2 Cor. 8. 3. 4.

Luk. 11. 41.

1 Cor. 16. 2.

Ephel. 4. 28.

Aa. 1. 128. 29.

Psal. 119. 11. 97.

Luk. 2. 51.

hearts, and labour to applie it in euery part of it particularly, to our selues continually; but specially on the Sabbath.

Quest. *What is the second of those workes?*

Ans. This; Examination and holy conference, and that we call to minde the thinges deliuered in the publike ministerie of the Word; and examine how they were proued, and what vse was made of them; and that we talke and conferre of them, with our families and others: and whet them on our selues and others.

Quest. *What is the third of those workes?*

Ans. This, priuate prayer; that we priuately humble our selues before the Lord, and craue a blessing on his ordinances, wee haue beene made partakers of; and giue him thanks for the good we haue receiued by them, *John 17. 17.* Christ prayed for his, *sanctifie them with thy truth, thy Word is truth. 1 Cor. 3. 6. 7.* It is God that giues increase, and at his hands it must be sought by prayer.

Quest. *What is the fourth of those workes?*

Ans. This; priuate reading of the Scriptures, which though it ought to bee done euer day, yet especially on the Sabbath: *Dent. 17. 9.* The King must read therein.

Quest. *What is the worke of piety, to be done in priuate on the Sabbath?*

Ans. This; singing of Psalmes: that we sing Psalmes to the praise of God, and to the stirring vp of spirituall ioy and cheerefulnesse in our hearts. *Isa. 58. 13.* wee should call the sabbath a delight. *Exod. 15. 1.* *I will sing to the Lord; 7 am. 5. 13.* *Is any merry? let him sing especially.*

Quest. *May we not vse muscicall instruments, to stirre up ioy and cheerefulnesse in vs, on the Sabbath?*

Ans: No we may not; because they commonly carry away our hearts from heavenly meditations; & doe rather fill them with carnall pleasure, then with spiritual ioy & delight.

Quest: *What is the sixth worke of piety, to be done on the Sabbath in priuate?*

Ans. This; meditation, and due consideration of the works of God: that we thinke off, & duly consider the works of God and his creatures; and especially his workes of mercy; as the

Psal. 92. 4. 5. 6.

the great worke of our Redemption by Christ, and the work of his providence; in making his Creatures obedient and seruiceable to vs for our good: *Psal. 92.* being a Psalm or Song of the Sabbath. *vers. 4. 5. 6.*

Now to the works of mercy to be done in priuate, on the Sabbath.

Quest. What are the workes of mercy, that are to be done in priuate on the Sabbath day?

Answ. They are such duties of loue, as concerne either the good of the soules or bodies of our brethren; or such as respect their outward peace and quietnesse.

Quest. What are the duties of loue, to be done in priuate on the Sabbath, concerning the good of the soules of our brethren.

1 Pet. 4. 10.

1 Thes. 5. 11. 14

Answ. They are these; That wee within the compasse of our callings; and according to the measure of grace, and gifts giuen vs; doe instruct, exhort, admonish, reprove, and comfort those that be about vs, and others; as iust occasion is offered; especially these things are to be done on the Sabbath.

Quest. What are the duties of loue to be done on the Sabbath in priuate, concerning the good of the bodies of our brethren?

Nche. 3. 12.

Mark. 3. 3. 4. 5.

Luk. 13. 10 to

19.

Ioh. 5. 8. 9.

Ioh. 9. 14.

Answ. They are these; that we visite the sicke, and doe them what good we can; relieue the poore and needy, and such as be in prison, or in any other miserie, according to our abilitie: Christ healed the man that had the withered hand, on the Sabbath: The woman that was crooked or bowed together: The sicke and diseased man, eight and thirty yeeres: The man borne blind.

Quest. What are the duties of loue, to be done on the Sabbath in priuate, concerning the outward peace of our brethren?

Mat. 5. 9.

1 Cor. 6. 5. 6.

Answ. These; that wee endeouour to preserue the good name of our brethren, and labour to reconcile such as be at variance and discord, among themselves: especially this is to be done on the Sabbath.

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Now to the Negative part of this Commandement.

Quest. What are the things to be considered in the fourth Commandement, as it is Negatiuely proponded in those words: In it thou shalt not doe any worke; thou, nor thy sonne, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor thy stranger

Exod. 20. 10.

that is within thy gates?

Ans. Two things. First a prohibition: *In it thou shalt not doe any worke.*

Secondly, the extent and reach of that prohibition: *Thou, thy Sonne, thy Daughter, thy Man-servant, thy Maid, thy Beast, thy stranger.*

Quest. What doth the prohibition forbid?

Ans. In generall, a doing of such things and workes, as doe any way hinder the keeping of an holy rest to God, on the Sabbath. *Ier. 17. 24.*

Quest. What are the workes that doe hinder the keeping of an holy rest to God on the Sabbath?

A. They are either workes of profit, or workes of pleasure.

Quest. What are the workes of profit that doe hinder the keeping of an holy rest unto God on the Sabbath?

Ans. They are the common labours in our ordinary callings and course of life; whether they be such as are vsuall in the sixe dayes, or such as are vsed at certaine speciall times in the yeare or moneth, as occasion is offered.

Quest. How is the keeping of an holy rest on the Sabbath, hindered by the labours of our callings that are vsuall?

Ans. Three waies.

Quest. What is the first of those?

Ans. This; when on the Sabbath, our hearts and minds are taken vp with thoughts and cares, about our ordinary worldly workes and busineses; wee are thinking of them, plotting and casting about, how they may be done. *Isa. 58. 13. Luk. 8. 14.*

Quest. What is the second of those waies?

Ans. This; when on the Sabbath wee are talking, and speaking of our ordinarie worldly workes and busineses; in making bargaines, in reckoning with seruants, with labourers and workemen, hyring of labourers, appointing them their worke, and the like. *Isa. 58. 13. Amos 8. 5.*

Quest. What is the third of those waies?

Ans. This; when on the Sabbath, we doe our ordinarie worldly workes and busineses, in whole or in part, be it neuer so little a part of them; as setting forward of any of our worldly workes, against the day following. *Exod. 16. 28. 29. Exod. 31. 14. Nehc. 13. 15. 17. Ier. 17. 22. Mat. 16. 1.*

Objection.

If wee doe not some part of our worldly workes on the Sabbath, wee shall not bee able to maintaine our selues, and our families.

Quest. How is this to be answered?

Luk. 12. 15.
Pro. 10 22.
1st. 17. 27.

Answ. Thus; this layes an imputation on the Lord himselfe: for the maintenance of our selues and families, is from the hand and blessing of God; and it is his blessing that maketh truly rich: and the doing of our worldly workes, or any part of them on the Sabbath, being expressly forbidden by God, brings the curse of God with it, and not a blessing: therefore they are no gainers that worke on the Sabbath.

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Quest. Are we so strictly bound to cease from all workes and labours, as that no worke at all may be done on the Sabbath?

Answ. No, we are not; for the strictnesse of rest on the Sabbath, was ceremoniall and did belong to the Iewes only, and is abrogated by the death of Christ.

1. Objection.

The fourth Commandement is a Law giuen as well to Christians as to the Iewes; and therefore it bindes both alike.

Quest. How is this to be answered?

Answ. Thus; the fourth Commandement binds Christians to keepe a seuenth day for the Sabbath, and an holy rest on that day; but it binds them not to the same strict manner of keeping that rest, as it did the Iewes.

2. Objection.

The reasons annexed to the Commandement, doe equally bind all, both Iewes and Christians: therefore the Commandement it selfe.

Quest. How is this to be answered?

Answ. Thus; the reasons annexed to the Commandement, doe equally bind all touching the dutie commanded; but not for the manner of performance.

Q. What are the workes that may be done on the Sabbath, & not hinder the keeping of an holy rest to God, on that day.

Answ. They are of three sorts. They are either such workes as concerne the practice, and performance of publike duties of the Sabbath; or workes of present necessitie; or workes of Christian libertie.

Quest. What are the workes that concerne the practice, and per-

performance of publike duties that may be done on the Sabbath?

Answ. They are such workes as are necessarily to be done in, and about the publike worship of God; and doe necessarily concerne the actions of piety belonging to that day: as a Sabbaths dayes iourney, to heare or preach the word of God. The priests vnder the Law, killing beasts for the sacrifice; so the sounding of Trumpets, Bells, or the like; for the gathering of the people together.

Act. 1. 12.
2 Kin. 4. 23.
Mat. 12. 5.

Quest. What is a Sabbath dayes iourney?

Answ. Not a mile or two, but so far as a man may conveniently goe for some good purpose; as to preach or heare the Word of God, without any hinderance of the ordinary exercises of that day; and without wearisomnesse, either to his body or minde, by which he is made vnfit for the worship of God and holy duties.

Quest. What are the workes of present necessitie, that may be done on the Sabbath, and not hinder the keeping of an holy rest to God on that day?

Answ. They are such workes of mercy, as concerne the immediate preservation of the temporall life, or lively-hood of a man or beast; or that serue to the good estate of either of them, and that either in ordinarie cases; or in such as by the prouidence of God, fall out extraordinarily: as watering of Cattle, foodering of Sheepe, and such like: drawing a beast out of a pit; quenching of a fire dangerous to a house, or the like exigents and sudden dangers

Luk. 13. 15.
Luk. 14. 5.
Act. 20. 9. 10.

Quest. Watering of Cattle, foodering of Sheepe, and the like, are ordinary worldly workes: How may they be done and not hinder the keeping of an holy rest to God, on the Sabbath day?

Answ. Thus; when men doe them not as their owne workes, respecting their owne profit, but meerely as the workes of mercy; regarding the necessitie of the creatures; and in doing of them, haue their mindes and hearts taken vp with holy meditations of thankfulness to God, for his mercie, in vouchsafing those creatures for their vse, and making them seruiceable vnto them; and of imitating the creature, in being content with the foode that is ginen them.

Pro. 12. 10.

Question. In some particular ordinarie callings, there

is an vsuall necessitie of doing the labours of them; it falls out that they are to be done almost euery Sabbath: What are men to doe in such cases?

Answ. There is a two fold present necessity; one which men contract and draw on themselves, and another which is laid on them by the immediate hand, & providence of God; and men must consider what kinde of necessity it is, that lies on them; and accordingly carry themselves.

Quest. What is that necessitie of doing the labours of their callings on the Sabbath, that men contract and draw on themselves?

Answ. This; when men either out of a couetous minde, take on them more businesse in their callings, then they can dispatch in the sixe dayes in the weeke; or for want of wise and well ordering their businesse, it being such, as if they would well and wisely order, the things might be done the day before, or the day following: or when men through negligence, or forgetfulnesse, doe bring on themselves, some ordinarie businesse on the Sabbath: that is contracted necessitie.

Quest. What is to be done in this kind of necessitie?

Answ. Men are not to labour in such necessitie as this is, on the Sabbath; because then the worke is not properly their owne worke, as they are of this or that trade or calling; but a worke of their lust, and of their owne corruption.

Quest. What is that necessitie of doing the labours of their callings on the Sabbath, that is laid on men by the immediate hand of God?

Answ. This; when not through any neglect, oversight, or other corruption of their owne; but by the immediate providence of God, some businesse of their ordinarie calling is laid on them, which could not be done the day before, neither can be left vndone till the day after.

Quest. What is to be done in this kind of necessitie?

Answ. In this necessitie we may labour on the Sabbath, some cautions being obserued.

Quest. What are those cautions?

Answ.

Answ. They are foure.

First, that their labour bee with as little hinderance of them, from the publike holy exercises, as possibly may bee.

Secondly, that in labouring, their mindes bee exercised in holy meditations.

Thirdly, that they make not their work, a work of gaine, but of mercy, or tending to a worke of mercy.

Fourthly, that it serue to the immediate preservation of the life, health, or good. *1 King. 19.8.* *Elijah* continued flying from *Iesabell* to saue his life, many Sabbaths together. *1 Kings 20.29.* They fought vpon the Sabbath. Thus *Phisicians* may giue counsell, and minister *Phisicke*. The *Chirurgian* may cut and launce, and powre in Oyle, for the curing of woundes. *Midwiues* may helpe women in trauell. Mat. 12.7.
Mark. 3.4.5.

Quest. What are the workes of Christian libertie, that may be done on the Sabbath, and not hinder the keeping of a holy rest vnto God on that day?

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Answ. They are such workes, as in the time of the Old Testament, did belong to the strict rest which the Iewes were commanded to keepe on the Sabbath, and such as they might not doe; and yet wee may doe now vnder the New Testament, in the time of the Gospell: as prouision and dressing of necessary foode, making of fires, making of beds, and such like. *Mat. 12.1.2.3.* *Mark. 2.27.* The Sabbath was made for mans good and comfort, and not men for the rest alone: if they had not eaten Corne they had fainted, and had beene made vnfit for the sanctifying of the Sabbath. *Luke. 6.5.* Mat. 12.1.2.3.
Mark. 2.27.

Quest. How may the workes of Christian liberty bee done on the Sabbath, and not hinder the keeping of an holy rest vnto God on that day?

Answ. Thus; when they are done without hindering the doers of them; as Cookes and such like, at feasts vsually and ordinarily, from the publike holy exercises: as when they are done in the time before, or after, or betweene the publike exercises; and when the doers of them haue their

2 Sam 23.15.
16.17.

minde exercised with holy and heavenly meditations. David longed for water but would not drinke, because it was the blood of the men that went in ieopardy of their liues. And our Christian libertie is not to bee abused. Galath. 5. 13.

Quest: *May not such as haue not prouision of foode of their owne, goe or send to the Cookes or Victuallers and fetch prouision, or cause them to prepare foode for their present neede on the Sabbath?*

3. *Answ.* If they bee in health and strength of body, or any way able to fetch in and prepare such foode, as may sustaine Nature, the day before; they are not to goe or send for it on the Sabbath: but if they be sicke, or weake in body, or so extreame poore, as they haue neither credit nor money, but what happily is giuen them on the Sabbath; they may goe or send for it on the Sabbath: and in these cases, being certainly knowne to them, Cookes and other Victuallers, may dresse and prepare for them, and let them haue things needfull; because these bee cases of present necessitie, laid on them by the hand of God: the cautions before spoken off, obserued.

And so much touching the labours of our callings that are vsuall. Now to such as are vsed at certaine speciall times of the yeare or moneth.

Quest. *How is the keeping of an holy rest on the Sabbath, hindered by such workes as are vsed at certaine speciall times, in the yeare or moneth?*

Answ. Three waies likewise.

Quest. *What is the first of those?*

Isa. 58.13.
Mat. 13.22.

Answ. This; When on the Sabbath our mindes and hearts are taken vp with thoughts and cares, about such busineses as fall out at certaine times in the yeare or month; we are thinking how they may be done.

Quest. *What is the second of those waies?*

Answ. This; when on the Sabbath, wee are talking of such busineses as fall out at certaine times, as of going to Faires,

Faires, Markets, about Law matters; of Planting, Set-
ting, Sowing, Reaping, Mowing, and such like: especial-
ly on the Sabbath. I sa. 58. 13.
I am. 4. 13.

Quest. *What is the third of those waies?*

Ans. Thus; when on the Sabbath wee doe such busines-
ses, as fall out at such times; wee take iourneyes, wee goe to
Fayres, and there buy and sell: we plant, sette, sowe, reape,
mowe, and such like. Exod. 34. 21.
Nehc. 13. 15.
16. 10 23.

Quest. *In the time of Haruest, the weather proves catching
and unseasonable; sometimes faire, and sometimes foule, and
the Corne is now ready, and if it bee let alone, it is like to be
lost and to rotte on the ground: may not men in such a case as
this, labour and carry in their Corne on the Sabbath day, pro-
ucing fayre?*

Ans. No, they may not, because the danger is not
present but eminent, it is not yet come, but like to come;
and as it is in the Lords hand, and hee can open and shut
the windowes of Heauen, and restraine the shewers; and
hee sends the former and latter Raine in due season: and
therefore men must cast the whole remedie on him: and in
Haruest time men must more carefully keepe the Sabbath,
then at any other time in the yeare. Gen. 7. 11. 12.
Gen. 8. 2.
Iob. 36. 27. 28.
Iob. 37. 6. 7
Ier. 5. 24.

Quest. *How may it appeare that men are bound to keepe the
Sabbath more carefully and conscionably in the time of Haruest,
then at any other time?*

Ans. By three reasons especially.

Quest: *What is the first of those?*

Ans. This; In Haruest time men doe most of all toyle,
and weary both their owne bodies, and the bodies of their
Seruants and Cattle; and they haue most neede of rest
from their bodily labours on the Sabbath day following:
and if then they worke, they deale most vnnaturally
with themselues, and iniuriously with their Seruants and
Cattle. Exod. 23. 2.

Quest: *What is the second reason?*

Ans. This; The labour of the sixe dayes in Haruest
time is so great, that men cannot conueniently on
those

those daies, giue themselves to the duties of Gods worship, either publikely or priuately ; and therefore in that season, they are to make more conscience of keeping the Sabbath.

Quest. What is the third reason ?

Answ. This ; in haruest time, wee are partakers of Gods bounty in a greater measure ; and wee reape the fruits of the Earth, more abundantly then at any time of the yeare besides : and wee are then to be most thankfull to God for his blessings.

Objection

Some may say, some kinde of fruit of the earth, for example ; Saffron, if it bee not gathered on the day in which it comes forth it perisheth. If then it come on the Sabbath, may it not be gathered on the Sabbath.

Answ. If it bee certainly so as men doe affirme ; it may then bee gathered on the Sabbath ; these cautions obserued.

1. That as many gather it as can conueniently be gotten, that no publike exercise of Gods worshippe bee omitted.

2. That their mindes be holy and spiritually exercised, that gather it.

3. That they whose fruit it is, testifie that they seeke not their owne gaine in gathering it ; but meerely the preservation of the Creature ; by giuing it to the poore, if they bee wealthy, or by imparting something of it to their more needy brethren ; if they be of meaner condition.

Obiect.

The Papists say, such workes may bee done on the Sabbath, as are permitted by the Prelates and Ordinaries ; and such as by long custome haue beene vsed.

Quest. Is this true or no ?

Answ. It is false ; neither custome, nor authority of man, or Angell, can giue libertie for such workes to bee done on the Sabbath, as are not warranted by the Word of God : the law of God is immutable, therefore none can dispence with it.

Iam. 4. 12.

Mat. 5. 18.

Now to the workes of pleasure, whereby the holy rest on the Sabbath is hindered.

Quest.

Quest. What are the workes of pleasure that doe hinder the keeping of an holy rest to God on the Sabbath?

Answ. They are of two sorts.

Either lawfull in themselves, and such as at other times may be vsed.

Or, such as are simply in themselves vnlawfull at all times.

Quest. What are those workes of pleasure that are lawfull in themselves?

Answ. These; either set or solemne feasting or banquetting, as at Mariages, at the admitting of men into their ciuill Offices, or in like occasions.

Or they bee some kindes of recreations and exercises of the body.

Quest. How is the keeping of an holy rest on the Sabbath hindered by set and solemne feasting and banquetting?

Answ. Thus; when those things are vsed on the Sabbath, and thereby Cookes, and other seruants and officers are employed in their ordinary workes, and are toiled exceedingly: and those that doe feast and banquet, are hindered, and haue their minds withdrawne from the serious performance of holy duties, both publike and priuate. Feasting, and want of consideration of the works of the Lord commonly goe together. Christ would haue men to eate, that they may bee fit to watch and pray, especially on the Sabbath.

Isai. 5. 12.

Luke 21. 34, 36

Iob 1. 5.

Quest. Is it lawfull to marry on the Sabbath, or no?

Answ. It is lawfull; but the marriage feast is rather to be kept on another day, then on the Sabbath: because of hindrance and distraction in holy duties.

Quest. Is it lawfull to drinke wine, or other strong drinke, or to eate delicacies and dainties on the Sabbath or no?

Answ. If men haue these things prouided, and ready at hand of their owne, or in the house where they are on the Sabbath, they may vse them on the Sabbath; so as they vse them moderately, and for the better enabling of them to performe holy duties both in publike and priuate. Eccles. 10. 17. Salomon would haue Princes to eat in time, and for strength, and not for drunkennesse. Much more then, other men.

Quest. May not such as haue not Wine, or other strong drinckes,

drinckes, or delicacies of their owne provided and ready at hand, goe or send abroad for such things on the Sabbath?

Psal. 104. 15.
Prou. 31. 6, 7.
1 Tim. 5. 23.

Ans. If they be in health or strength of body, and able to endure without them, they are not to goe or send abroad for such things on the Sabbath. But if they bee sicke, or weake in bodie, and their present weakenesse necessarily requires such things, and they haue them not already provided of their owne: then they may goe or send for them abroad on the Sabbath. And in these cases being certainly knowne, Vintners may let them haue Wine; Apothecaries and others may let them *Aqua vita*, Conserues, and such like: because these bee cases of present necessitie layd on them by the immediate hand of God: the cautions before spoken of obserued, the wine and other things onely payd for, this may bee done on the Sabbath.

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Quest. What are those Recreations, and Exercises of the bodie that are lawfull, and such as at other times may bee vsed?

Ans. They are such moouings of the body as bee honest and moderate, and carry with them an honest and delightfull exercise of the minde, and serue to the refreshing of the body and minde, as Shooting, Tennis-playing, Stool-ball-playing, Wrestling, Running, and such like.

Quest. How is the keeping of an holy Rest on the Sabbath hindered by this kinde of Recreations, and Exercises of the Body?

Exod. 32. 6.

Ans. Thus; when Recreations, and Exercises of this kinde are vsed, on the Sabbath, especially in time of diuine Seruice, and thereby the Sabbath is made a day, not of holy rest, but of carnall rest: such a day as the people made, Exod. 32. 6.

Objection.

Seruants must needs haue some recreation, and some refreshing from their painefull toile in the weeke dayes; otherwise how shall they be able to indure?

Quest. May not they then haue lawfull bodily recreation allowed them on the Sabbath?

Ans. No, they may not, when they should be employed in Gods Seruice: men must allow their seruants moderate rest

rest, and lawfull recreation at other times. (*A righteous* Prou. 12, 10. *Man regardeth the life of his Beast: much more then of his Seruant:) but it must bee on the dayes of labour, and not on the Sabbath: because recreation belongs not to rest, but to labour: and it is vsed, that men may by it bee made more fit to labour: and therefore it must be graunted them on the dayes of labour in the weeke.*

Quest. May not sicke persons vse lawfull recreation, as Chess-playing, or the like on the Sabbath?

Ans. If they bee extreamely sicke, they are rather to giue themselves to praying, then to playing. If they Iam. 5, 13, 14. *bee not so dangerously sicke, they need it not: but if they can busie their Hearts, Hands, and Bodies about playing: the consideration of GODS mercie to them in their late Visitation, ought to moue them to refresh themselves on the Sabbath especially, with reading the Scriptures, and other good Bookes, in holy conference, or singing of Psalmes.*

Quest. What are the workes of pleasures simply in themselves vnlawfull, that hinder the keeping of an holy rest on the Sabbath?

Ans. They are either such as are knowne finnes, as surfetting, Drunkenesse, Whoredome, Swearing, and the like, or such as goe vnder the name of Sports and Recreations.

Quest. How is the keeping of an holy Rest on the Sabbath hindered by workes of pleasure that are knowne finnes?

Ans. When such workes are done on the Sabbath: for Isai. 56, 2. *then to commit any knowen sinne, to sweare, to quaffe, to fol-* Ezek. 23, 38, 39. *low whoredome, to play the harlot, is to keepe an holy day* Rom. 13, 13. *to the Deuill, and not to God: and it is then most abominable to the Lord especially.*

Quest. Is a known sinne committed on the Sabbath, more grievous, then if it were committed on any other day?

Ans. Yes, it is.

Quest. How may that appeare?

Ans. By this reason; if that which is no sinne on another day bee a sinne on the Sabbath; as to digge, to plowe, and

and such like, as it is; then that which is a sinne in it selfe; as to steale, to be drunke, and such like, must needs bee greater, and more haynous being done on the Sabbath: because, besides the sinne of stealing, swearing, or the like, the Sabbath is also thereby broken and prophaned, and so a double sinne is committed.

Quest. *What are the workes of pleasure at all times unlawfull, that goe under the name of sports and recreations?*

Ans. They are such delights as haue a manifest defiling of good manners, in doing, or in beholding; hauing in them allurements, and prouocations, either to lust and vncleanness; or to crueltie, or to couetousnesse, and such like.

Quest. *How is the keeping of an holy rest on the Sabbath hindered by these unlawfull workes, going under the name of sports, and recreations?*

Ans. When these are vsed on the Sabbath: for these being vnlawfull at all times as they bee; much more vnlawfull are they on the Sabbath.

Obiection.

We reade of a kinde of dancing commended in the Scriptures, as that of *Miriam*, *Exod.* 15. 20. *2 Sam.* 6. 14. *David* danced before the Arke. *1 Sam.* 18. 6. The women at *Dauid's* returne from the slaughter of *Goliath*: therefore dancing is lawfull and warrantable by the word of God.

Quest. *How is this to be answered?*

Ans. Thus; that kind of dancing was not mixed, lasciuious, of men and women together; but single, of men by themselves, and of women apart by themselves; and the causes of it was spirituall ioy, and the end of it praise & thanksgiving to God; and the manner of it, was not with wanton gestures, and with amorous songs, but with Psalmes of praise and thanksgiving.

Obiection.

Eccles 3. 4. *There is a time to dance.* *Ierem.* 31. 4. *Goe forth in the daunce of them that bee ioyfull:* Therefore Dancing is lawfull.

Quest. *How is this to be answered?*

Ans. Thus; those places speake not of dancing properly, but of hearty reioycing, signified by dancing.

Againe, the Prophet speakes by way of comparison, as if hee

hee had said, as men are wont to doe in daunce: and comparisons in Scripture are many times drawne from things vnlawfull in themselves, as from the vnrighteous Iudge; from the thiefe in the night. Luke 16.1,2,3.
1 Theff. 5.2.

Now to the extent of the Prohibition, in these wordes:

Thou nor thy sonne, nor thy daughter, thy manservant, nor thy mayd, nor thy beast, nor thy stranger. The meaning of the words we heard before: now to stand a little to shew how farre that Prohibition is extended.

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Quest. How farre is that Prohibition, (In it thou shalt not doe any worke; thou, nor thy sonne, nor thy daughter, thy manservant, nor thy mayd, nor thy beast, nor thy stranger) which forbids the doing of any thing or worke, that may hinder the keeping of an holy rest on the Sabbath, extended?

Answ. To all men and women of yeares of discretion, of what place, calling, or condition soeuer in the world, and to all other things that may bee set a worke by them; and especially the charge is heere layd on such as bee Superiours and Gouvernours, whether in priuate, or in publike.

Quest. Why is heere mention made of the Manservant, and of the Maid servant?

Answ. For two reasons. First, that they might haue some ease and rest from their labours. Deut. 5.14.

Secondly, that they might also haue libertie to attend on holy duties, both in publike and in priuate; and so might care for, and looke to their owne saluation, as well as their Masters, and Gouvernours.

Quest. Why is mention made of the Beast in this extent?

Answ. Not because any dumbe creature can sanctifie the Sabbath, but for three other reasons.

Quest. What is the first of those?

Answ. This; because mercy and compassion is to bee extended to the dumbe creature, that it may sometimes bee spared, and haue some rest from labour. We find a law made for the neighbours beast fainting vnder the burthen. Deut. 22.4.

Quest. What is the second?

Answ. This; because the beast cannot bee employed, but man also must be busied in attending it, and looking to it.

Quest.

Quest. *What is the third reason?*

Ionah 3.7.

Ans. This; that by the sight of cattell resting from their labours, men might be put in minde of their dutie, to keepe an holy rest on the Sabbath: as in publike Fasts the beasts were enioyned Abstinence, that men seeing them to mourne in their kinde, might bee stirred vp to griefe and sorrow for their sinnes.

Quest. *Doth this Prohibition reach onely to such things as haue life, as to the Oxe, the Asse, and the like?*

Ans. No, but to liuelesse things also, as a Mill, or a Boat, or the like; because such things cannot be set aworke, but by the helpe of mans hand.

Quest. *What is meant by the word (stranger?)*

Exod. 22.21.

Ans. As it had respect to the Iewes: any one that was an Alien to the Common-wealth of Israel, an Ethnicke, an Heathen, or such like: but more generally, thereby is meant any one, that is not of that place or charge, whether priuate or publike, whereof wee haue the rule and gouernment.

Quest. *Why is heere mention made of the stranger?*

Nehem. 13.21.

Ans. Lest harme might come to Gods people, in beholding the example of strangers, they being suffered to breake the Sabbath, by doing either works of profit, or of pleasure. Nehemiah would not suffer Heathen men, who knew not God, nor cared for the Sabbath, to come with wares vnto Ierusalem vpon the Sabbath.

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Quest. *How farre is the Master, or Gouernour of a Family bound to cease from doing of such things, and workes, as doe hinder the keeping of a holy rest on the Sabbath?*

Ioshua 24. 15.
Gen. 18. 19.

Ans. Not onely in his owne person, but in all that be vnder him; hee is to looke to all others that bee vnder his rooffe and charge: yea, euen to Strangers, and Guests, that on the Sabbath bee within his libertie and power; that they also cease from all workes of profit and pleasure, as well as himselfe; as the Inne-holder, Vintner, Victualler, and others that keepe Houses of common receit, must looke vnto it: *I, and my House will serue the Lord.*

Quest.

Quest. How farre is a Gouvernour in publike, a Magistrate, bound to cease from doing of such things and workes, as doe hinder the keeping of an holy rest unto God on the Sabbath?

Answ. Not only in his owne person, but in all that be vnder his gouernment; he must looke to all others, yea, euen to strangers that bee within his libertie, and iurisdiction on the Sabbath: that they also cease from all workes of profit and pleasure, as well as himselfe.

Exod. 31. 15. &
Numb. 15. 33.
compared too-
gether.

Quest. How may it further appeare, that Masters and gouernours, whether in priuate or publike, are bound not onely in their owne persons to cease from all workes, profit and pleasure, but to look also to all that be vnder them, that they doe so likewise?

Answ. By three reasons.

Quest. What is the first of those?

Answ. This; a good Gouvernour, whether in priuate, or publike, is bound to gouerne for the good of those that bee vnder him; and greater good hee cannot doe to them, then to reſtraine them from ſo foule a ſinne, as the breach of the Sabbath is; and to cauſe them on that day to attend on holy duties, both in publike and priuate.

Rom. 13. 4.

1 Pet. 2. 14.

Quest. What is the ſecond?

Answ. This; euery Gouvernour, whether in publike or priuate, that hath lawfull authority, hee hath it from the Lord, and he ſtands in his ſtead, & to him he muſt giue an account, not only how ciuilly, but alſo how religiously he hath gouerned thoſe that be any way vnder his gouernment.

Rom. 13. 7.

Pſalm. 82. 1.

Quest. What is the third?

Answ. This; though the Lord will puniſh inferiours that breake the Sabbath, by doing workes of profit and pleaſure, yet more ſeuely will he puniſh Gouvernours and Superiours, if they uſe not their authority to reſtrain them as they ought; as Inne-holders, Vintners, Victuallers, and ſuch like; that reſtraine not ſuch as are in their houſes, but ſuffer men to bee drunke in their houſes on the Sabbath: they pull downe the heauy hand of God on themſelues, and they ſhall be more ſeuely puniſhed. Becauſe *Elies* ſonnes ran into a ſlander, and hee ſtayed them not, they were ſlaine; but *Elu* himſelfe was more grieuouſly puniſhed.

1 Sam. 3. 13.

1 Sam. 4. 11. 18.

Numb. 25. 9. 41.

Quest.

Quest. How are Masters and Magistrates to restraine such as bee under them, or strangers being within their libertie, on the Sabbath, from workes of profit, or from workes of pleasure?

Nehem. 13, 21.

Answ. By Commandement, by admonition or reproofe, if these will serue the turne: if not, by correction and punishment, as Nehem. 13, 21.

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Quest. May a Master or Magistrate command and compell those that be vnder his charge, his seruants and such like, to attend on the duties of pietie in publike, on the Sabbath, or no?

2 Chron. 34.

32. 33.

Luk. 14, 23.

Answ. He may; because therein he commands that which God himselfe hath commanded, as that men on the Sabbath assemble together to heare the word of God, and to performe publike holy duties; and if such as be vnder his charge, yeeld not to his commandement, he may compell them to doe it.

Heere some Obiections of the Anabaptists and Papists are to be answered: and first of the Anabaptists.

Obiection.

The Kings of *Israel* might compell men to the Sacrifices and Ordinances of the Old Testament; to Circumcision, and the Passecouer; because they were carnall, and purged not the Conscience, *Hebr. 9. 9, 10.* But no mortall man whatsoeuer he bee, can compell any man to offer the Sacrifices of the Newe Testament, which are Spirituall, and purge the Conscience, except hee can beget Faith in him, and conuert his soule.

Quest. How is this to bee answered?

1 Cor. 10, 3, 4.

Answ. Thus; the sacrifices and ordinances of the Old Testament, are not said to be carnall in respect of the sacrifices of the New Testament, but in comparison of Christ, with whom they are there compared: neither was there such difference betweene the Sacraments of the Old and New Testament, as if the Sacraments in the Old Testament had been carnall, and the Sacraments vnder the New, spirituall; for they are both one in substance, 1 Cor. 10. 3, 4. And so Magistrates may now as well compell men to attend on publike duties of pietie, as the Kings of *Israel* might.

Obiections of the Papists.

1. Obiection.

To compell some men to attend on publike duties, is to make them goe against their Conscience, which the Magistrate

gistrate ought not to doe, as the Papists say.

Quest. How is this to be answered?

Answ. Thus; the conscience being mis-informed, meanes are to be vsed, that it may be rightly informed. Now attending on the publike exercises of Religion, is a meanes by which the conscience may come to be rightly informed; and so no sinne in the Magistrate to compell men to vse that meanes.

Men ought to be perswaded to performe publike duties of piety; and they are to be induced to belecue, and not to bee compelled; for the will cannot be compelled.

Quest. How is this to be answered?

Answ. Thus; it is true indeede: men are first to be dealt withall by perswasion; but if that will not serue the turne, then by compulsion.

Againe, the Magistrate doth not take on him to compell men to belecue, that is not in his power; but hee compells them only to come to the publike assemblies, to heare the Word of God, to learne the truth of Religion, that so faith may be wrought in them; the preaching of the Word being the meanes appointed of God to that purpose. Rom. 10. 14. 17

Quest. May a Master or Magistrate command and compell those that bee vnder his charge, to receiue the Sacrament of the Lords Supper or no?

Answ. He is to vse all good meanes, to perswade all that be vnder him, being of yeares and discretion, to a desire of that Sacrament; and he may also command and compell them to receiue it, they being carelesse of it; vnlesse he find them altogether ignorant and vnwilling; for then to compell them to receiue it, is to cause them to profane the Lords holy Ordinance, and to eate and drinke their owne damnation. 2 King. 23. 21.
2 Chron. 14. 4.
1 Cor. 11. 29.

Quest. How farre is a child being of yeares and discretion, or a Seruant, bound to cease from doing of such things and works as doe hinder the keeping of an holy rest on the Sabbath.

Answ. From the works of pleasure altogether, and from the works of profit also altogether; both in respect of the

Exod. 35. 2.

Ezech. 20. 20.

21.

Child or Seruants owne profit; or the profit of the Parents, or Masters, or Gouvernours; ylesse it bee in case of present necessitie, comming by the immediate hand and providence of God: for then the Child or Seruant (the cautions before named, being obserued) may worke.

Obiection.

If Parents command the Child, or the Master command his Seruant to do an ordinary worldly worke on the Sabbath, being neither a worke of Christian libertie, nor a worke of present necessitie comming by the immediate hand of God; as a Taylor commanding his Child or Seruant, to carry home a piece of worke, a suite of apparell, or such like.

Question. What is the Child or Seruant to doe in such a case?

Ephes. 6. 5.

Tit. 2. 9.

1 Pet. 2. 18.

Ans. A Child or a Seruant, is not stubbornly or scornfully to refuse the doing of the worke; but hee is with meekenesse, and gentlenesse, and in all humilitie, to desire and intreat that hee may not doe it; and to vse all good meanes to perswade the Parents or the Master, that he may be forborne: hee must know his place, and carry himselfe answerable to it.

Quest. What if a Master will not forbear his Seruant in such a case on his intreaty, but will urge him to doe the worke; and if he doe it not, will correct him most sharply, and it may be cast him out of his seruice, which haply may bee the losse of his freedome, and to his utter undoing, in respect of his outward estate: What is the seruant to doe in such a case?

Exod. 1. 17.

1 Sam. 22. 17.

1 Pet. 2. 18. 19.

20.

A. 5. 29.

Rom. 3. 8.

Ans. He is not to doe the thing being euill, and a sinne in it selfe; but rather patiently to vndergoe any punishment his Master shall lay on him; for the least euill of sinne is not to bee done, that the greatest good may comethereof.

So much of the Negative part of the Commandement, the prohibition, and extent of it. Now before we come to the reasons annexed, wee will speake a word of the length of the Sabbath, when it begins and ends.

Quest.

Quest. How long is the Sabbath day, how many houres doth it containe?

Ans. It containes twenty foure houres as well as any other naturall day. Psalm: 92. being a Psalmie of the Sabbath, Verse 2. David saith, He will declare the loving kindness of the Lord in the morning, and his truth in the night, making the night a part of the Sabbath.

Christ saith, (Job; 11. 9.) There are twelve houres in the day. How then doth the Sabbath containe foure and twentie.

Obiect.

Quest. How is this to be answered?

Ans. Thus; hee there speakes according to the manner of the Iewes, who deuised euery artificiall day into twelue houres.

Quest. When doth the Sabbath beginne, and when doth it end?

Ans. It begins at midnight on the Saturday, and ends at midnight next following. Mat: 28. 1. Mark 16. 1. 2. Joh. 20.

Mat. 28. 1.

1. compared together, it appeares that the Iewes Sabbath ended at the dawning of the first day of the weeke, and then the Lords day our Sabbath began, Act: 20. 7.

Mark. 16. 1. 2.

Joh. 20. 1.

Act. 20. 7.

Gen. 1. It is saide, that the evening and the morning made the first day, the second day, the third day, &c. Therefore the Sabbath is to begin in the evening, and to end at the next evening.

Obiect.

Quest. How is this to be answered?

Ans. Thus; Moses there speakes not of the vse of time in regard of the Sabbath, but onely that the Lord in appointing of dayes, began the day at the evening, and therefore that is no good consequent, for the case is otherwise in the constitution of time, then it is in the vse of time constituted.

Leuit: 23. 32. From euen to euen shall yee celebrate your Sabbath, therefore it must begin at the evening.

Obiect.

Quest. How is this to be answered?

Ans. Thus; that place is to be vnderstood, not of the Lords ordinarie Sabbath, but of the feast of reconciliation, which was to be kept from euen to euen.

Now to the reasons which the Lord useth to moue to the obedience of this Commandement.

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Quest. How many are the reasons annexed to this Commandement, perswading to the obedience of it?

Ans. They are in number foure.

Quest. What is the first of those?

Ans. The first is a reason from the Lords liberall allowance of six dayes for our workes and businesses: that in equitie we are bound to cease from our owne workes on the Sabbath, because the Lord so largely imparteth sixe dayes of seauen to vs, and reserues but one to himselfe.

Exod. 20. 9.

Quest. What is the second reason?

Ans. The second reason is from the Lords owne right, that the seuenth day is his day, and not ours: and that hee hath set it apart to himselfe, and to his owne seruice, in those words, Exod. 20. 10. The seuenth day is the Sabbath of Iehouah thy God.

Exod. 20. 10.

Quest. What is the third reason?

Ans. The third is a reason from the Lords owne practice and example, that hee himselfe on the seuenth day rested from his worke of creation. Exod. 20. 11. In six dayes Iehouah made the Heauen, and the Earth, the Sea, and all that in them is, and rested the seuenth day.

Quest. What is the fourth reason?

Ans. The fourth reason is from the hope of blessing, that the Lord hath set apart the Sabbath, not onely as a day of seruice to himselfe, but also as a time and meanes of blessing to all that carefully and conscionably obserue it in those words: Therefore the Lord blessed the Sabbath day and hallowed it.

Of these reasons in particular, and in order.

For the first.

Quest. Are those words, sixe dayes shalt thou labour and doe all thy worke, a Commandement binding vs to labour the whole sixe dayes without intermission, and so as we sinne if we labour not in them all?

Ans.

Answ. To labour diligently in a mans Calling, is com-
maunded of God: yet those words are not a Commande-
ment, but a permission, giuing vs free libertie to worke all
the fixe dayes: or rather, a remission of the Lords owne
right, hee hauing all the dayes of the weeke at his appoynt-
ment.

Quest. How may it appeare, that those words, Sixe dayes
shalt thou labour, and doe all thy worke, are not a Comman-
dement, but a permission?

Answ. By this reason; the Lord himselfe separated some
of the weeke-dayes, to such Solemnities and Feastes, as the
Iewes were to obserue in time of the Olde Testament: and
he also gaue libertie to his Church in all ages, on speciall oc-
casions to set apart, one, or more of the fixe dayes, either
to publike Fasting, or to solempne reioycing for some be-
nefit receiued.

Quest. May the Church then set apart some of the fixe dayes
of the weeke for holy meetings and assemblies; and being set apart,
may they bee obserued?

Answ. On speciall occasions the Church may appoynt
such dayes; and being appointed, we may obserue them, some
cautions being obserued.

Quest. What are those cautions?

Answ. They are two. First, that the appoyntment and
obseruation of them, bee held a thing indifferent, and
not of absolute necessitie, and binding the Conscience, as
the Commandment of the Sabbath doth: the Iewes were
not so strictly bound to obserue their Festiualls, as the
Sabbath.

Secondly, that the appoyntment of them bee voyd of
Superstition, not placing the worship of God in them,
nor greater Holinesse in those dayes, then in other dayes,
but that they bee appoynted onely for the Assemblie of
Gods people; for the exercise of the Word, and Prayer.

Galat. 4. 10.

Quest. Hane wee free libertie so to worke all the fixe dayes
of the weeke, as that wee are bound to no duties of Gods wor-
ship on those dayes?

Deut. 6. 7. 20.

21.

Psal. 55. 17.

Act. 10. 2. 14.

33. 34.

Ans. No; the Lord so giueth vs fixe daies to worke in, as that the worship of God be not neglected in priuate prayer, and other holy duties in the Family; and hearing of the Word in publike also, as occasion serueth.

Quest. How farre are we bound to attend on the preaching of the Word of God on the weeke dayes?

Luk. 10. 39. 10

the end.

Act. 10. 24. 33.

1 Cor. 7. 21.

2 Tim. 4. 2.

Ans. Ordinarily so farre as we haue opportunity, and any liberty from vsing the lawfull meanes of the preseruati- on of our liues, and from the necessary duties of our lawfull callings, and according to the measure of our libertie; in these respects we are more or lesse bound to attend vpon the ministerie, and preaching of the Word; vpon the fixe dayes of the weeke.

Quest. May not such as are enforced to worke on the Sabbath day in case of present necessitie, laid on them by the immediate hand of God, set a part one of the fixe dayes, to keepe a Sabbath dayes rest on it?

Ans. No, they may not; because the Lord no where in his Word requires it, and because they working in the case of present necessitie laid on them by the prouidence of God, they breake not the Sabbath; if so be in their labouring they obserue the cautions before laid downe.

And so much of the first reason. Now to the second.

The seuenth day is the Sabbath of Iehouah thy God, it is the Lords right.

Quest. What may we further gather from these words, the seuenth day is the Sabbath of the Lord thy God?

Pro. 20. 25.

Ans. The danger of prophaning the Sabbath, either by works of profit or works of pleasure; they that so doe, they rush on their owne destruction. Pro. 20. 25. *It is a destruction for a man to deuoure that which is sanctified, or dedicated to the Lord?*

Quest. Is the Sabbath being set a part of the Lord to his owne seruice, holier then another day?

Ans. In the nature of the day it is not, for then it could not haue beene changed from the last day of the weeke to the first; but in respect of the vse of it, it is as the water in Baptisme is holier then other waters; not in it selfe, or by

by inherent holinesse; but in respect of the vse of it in that Sacrament.

Quest. May not the Church having power, set a part dayes for holy meetings, dedicate and consecrate those dayes to the honour of Saints or Angels?

Ans. No it may not; it is the priuiledge of God to appoint a day of holy rest, and to set it apart to his owne seruice and honour. *Exod. 16.23. Tomorrow is the holy rest vnto the Lord. Exod. 35.2.* Times and seasons are only in his power, therefore he only is to haue the honour of them.

Mat. 26.13. Christ promisseth, that the charitable act of *Mary Magdalene* wrought on him, should be recorded & remembered: therefore say the Papists, the good works of the Saints may be recorded, to their honour and commemoration; and holy-daies may be dedicated to them.

Quest. How is this to be answered?

Ans. The good works of the Saints may be remembered to the honour of God, without their holy-daies.

Againe, Christ appointed no holy-day for *Mary Magdalene*, but a memorie of her in the preaching of the Gospell; therefore this makes nothing for the dedication of dayes, to the honour of Saints and Angels.

Now to the third reason from the Lords owne example: *In sixe dayes the Lord made the Heauen and the Earth, the Sea, and all that is in them, and rested the seuenth day.*

Quest: Doth the example of the Lord, here bind vs necessarily both to worke and to rest as the Lord did?

Ans: No; it doth not in all particulars: for sixe dayes are permitted vs to doe what wee haue to doe in them, so that if the works of our callings, either fall out in the order and course of them to be none at all on some dayes; or may iustly be put off from one day to an other, we may then on those dayes cease from bodily labours, and bestow the time either on holy exercises; as meditation, prayer, reading, singing of Psalmes, holy conference, and such like; or on honest and lawfull recreation.

Quest. What may we further gather from these words: In

fixe dayes the Lord made the heaven and the earth, the sea, and all that is in them?

Ans. Two things especially.

Quest. What is the first of those?

Jerem. 32. 17.
Zach. 8. 6.

Ans. This; the greatnesse of Gods power, that he is able to bring to passe great matters in a short time; in that hee spent no longer time, then fixe dayes in framing the whole world, and all things in it.

Quest. Why did the Lord take so much time, as fixe dayes to make the world in; hee could haue made it with as much ease in a minute of an houre, as in fixe dayes?

Ans. It was his pleasure to make the world, and all things in it, in fixe distinct dayes; that wee might thereby haue fitt occasion distinctly and severally to consider of the severall Creatures: for if the Lord had made the world in a moment, it had not been so easie and plaine for our Meditation.

Quest. What is the second thing?

Ans. This; the Creation of the Angells, though the particular time, and day of their Creation cannot bee set downe certainly: yet hence wee may gather, that they were created within the compasse of the fixe dayes: for they had a beginning, and were created of God; and being things in heaven, wee may gather, that their creation was in the compasse of fixe dayes.

Quest. Why was not the creation of the Angells spoken of particularly, in setting downe the creation of all things?

Ans. Because, if it had been particularly specified, it would haue been thought, that the Angells had helped God in making the world, as some haue thought.

Quest. How is God said to haue rested the seventh day?

Iohn. 5. 17.

Ans. Not as being weary in working, but that hee ceased, and left off to worke; and that not simply, but onely from his worke of Creation; for by his providence hee worketh still in the preservation and government of all things created, Iohn. 5. 17.

So much of the third reason. Now to the fourth and last reason, the Lords blessing of the Sabbath day.

Quest.

Quest. What is the blessing that is here set on the Sabbath, in that it is said, the Lord blessed it?

Ans. This; that the Lord doth make the Sabbath, being obserued and kept as it ought to bee, an effectuall meanes of good, both to the soule and to the body.

Quest. What then followes on this, that the Lord blessed the Sabbath day?

Ans. This; that the keeping of an holy rest to God on the Sabbath, brings the speciall blessing of God, not only on the soule, but on the body and outward estate also: and the breaking of the holy rest on the Sabbath, either by works of profit, or works of pleasure; brings the curse on body, soule, and whole estate.

Quest. May we looke for a more speciall blessing from God on the Sabbath day, then on other daies of the weeke; wee performing the same holy exercises on those daies, that wee doe on the Sabbath?

Ans. Though we may looke for a blessing from God, on those houres that wee redeeme from our outward callings, and spend in holy exercises on the weeke daies, yet wee may looke for a more speciall blessing from God on the whole Sabbath (wee obseruing it as it ought to bee obserued) by reason of Gods owne ordinance and promise: as wee may looke for a blessing from the Lord on priuate prayer, reading of the Word of God, and such like; yet a greater blessing may we looke for, euen by the Lords owne promise on the holy exercises performed in publike.

Quest. How did the Lord sanctifie the Sabbath?

Ans. Two waies; by his example, and by his Word and Commandement, setting it a part to a religious and holy vse, and to be spent in holy and good duties.

Quest. What may hence be gathered, that the Lord did sanctifie the Sabbath?

Ans. Thus much; That the Sabbath of the Iewes, and the Sabbath also of the new Testament, the Lords day, is of diuine institution, and not appointed by tradition of the Church, as the Papists teach; for it belongs only to the Lord to sanctifie the Sabbath, both of the Old and New Testament, and

and being sanctified and set apart by the Lord himselfe to holy vices. The obseruation and keeping of it is by diuine appointment, and not by the tradition of the Church.

Quest. Why did the Lord annexe to this Commandement so many and so strong reasons to perswade to the obedience of it; and propounded some other Commandements without any reason at all?

Ans. Both because this Commandement is more spirituall, and not so deeply imprinted in nature, as some other Commandements are; as namely those that forbid murder, adulterie, and such like.

And because also hee would haue men to haue a speciall regard of obseruing and keeping this Commandement, the keeping of the rest depending on the keeping of this.

The Second Table.

Hitherto of the Commandements of the first Table containing our duty to God. Now to the Commandements of the second Table, which concerne our duty to our Neighbour.

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Quest. What agreement is there betweene the Commandements of the first and second Table? How are they like one to the other, as Mat. 22. 38. 39?

Ans. They agree, and they are like one to the other in three respects.

Quest. What is the first of those?

Ans. This; they are both parts of our obedience to God; for God is to be obeyed in both Tables, he commanding them both; and though the duties of the second Table be done immediately to men; yet indeed they are done to God also: as where obedience to such as be in authoritie is called for, it is required in the Lord, and as to the Lord?

Quest. What is the second?

Ans. This; The same punishment, even euermore death, is threatned against euery transgression; as well of the second, as of the first Table. *Reuel. 21. 8.* not only the fearefull and vneleeking, and the abominable, and forcerers, and
Idola-

Ephes. 6. 1. 7.

Colos. 3. 18. 23.
24.

1 Cor. 6. 9. 10.
Reu. 21. 8.

Idolaters; but murtherers, and where-mongers, and all liers, shall haue their part in the Lake, which burneth with fire and brimstone, which is the second death.

Quest: What is the third?

Ans. This; they are ioyntly to be obeied, they are not to be seuered in our obedience; obedience to one without obedience to the other cannot profit vs: hee that feares God must loue his brother, and a man cannot truly loue his brother, vnlesse he first feare God, whose Image he reuerenceth in his brother. 1 Iohn. 4. 20.

Quest. How many Commandements be there of the second Table?

Ans. Only fixe and not seuen, as the Papist reach, diuiding the tenth into two.

Mar. 10. 19. Christ repeating the Commandements of the second Table, addeth this moreouer, *Thou shalt hurt no man*; therefore it seemes there bee more then fixe Commandements of the second Table. Obiection.

Quest: How is this to be answered?

Ans. Thus; Christ doth not in those words, *Thou shalt hurt no man*, adde a Commandement; but therein sets downe a generall containing the summe of all the rest.

Rom 13. 9. The Apostle rehearseth only fise Commandements. *Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not couet*: and omitteth that Commandement, *Honour thy Father and thy Mother, &c.* It may seeme therefore that that Commandement belongs not to the second Table: and so there be but fise Commandements of the second Table. Obiection.

Quest: How is this to be answered?

Ans. Thus; that Commandement is not there particularly rehearsed: because the Apostle had in that Chapter, treated before of the duty towards higher powers and superiors, who are comprehended vnder the name of parents.

Quest. Why is the Commandement of honouring Parents, the first of the second Table?

Ans. Because it is the very foundation & bond of obedience, to the other commandements that follow; for if that Commandement.

manded bee well obserued both of superiours, inferiours, and equalls, there will bee no failing in any duty required in the Commandements following.

Quest. What are the words of the fift Commandement?

Answ. Those we finde, *Exod. 20. 12.*

Honour thy Father and thy Mother, that thy dayes may bee prolonged upon the Land, which Iehouah thy God giueth thee.

Question. What are the generall things contained in these words?

Answ. These two.

First, a precept in these words: *Honour thy Father and thy Mother.*

Secondly, a confirmation of that precept, by a promise made to such as yeeld obedience to it, in the words following. *That thy dayes may be prolonged upon the Land, which the Lord thy God giueth thee.*

Of these in Order. First of the Commandement,

Honour thy Father and thy Mother, &c.

Quest: What signifies the word (Honour)?

Answ. Thus much; that men yeeld that due respect, and duty to euery one, that any way concernes the dignitie which God hath bestowed on them, and especially the dignitie of Superiours.

Quest. What is that dignity that God bestowes on men, whereunto honour belongs?

Answ: It is any part of Gods Image imparted to them, euen any thing bestowed on men, wherein they are like to God, and doe resemble his Maiestie; as in Magistrates, there is a resemblance of the power and glory of God. In aged persons a resemblance of the eternitie; and the like.

Quest. What is meant by Father and Mother?

Answ. Not only naturall Parents, but others also, that are our superiours in age, in place, or in giftes.

Quest. Why did the Lord vse the name of Father and Mother, to signifie and to comprehend all other Superiours, rather then the name of King, or Prince, or such like?

Answ: For three reasons especially.

Answ.

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Malac. 1. 6.
1 Tim. 6. 10.

Dan. 2. 38.
Psal. 82. 1. 6.
Dan. 7. 9.

Leuit. 19. 32.
Isa. 49. 23.
2 King. 6. 21.
2 King. 13. 14.
2 King. 5. 13.
Iob. 29. 16.

Quest. What is the first of those?

Answ. This; because the government of Fathers is the first and most ancient of all other, and the societie of Father and Mother, is that, from whence all other societies doe come.

Quest. What is the second reason?

Answ. This; because the Lord would have all Superiours to have the affection of Fathers towards their inferiours; and all inferiours, to have the affection of Children towards their superiours: that so both of them may doe their duties out of loue, and with ioy; and therefore the Lord expresseth his loue, by the loue of a Father.

Psal: 103. 13.

Quest. What is the third reason?

Answ. This; because the name of Father is most amiable, and allureth to obedience; and the Lord punisheth most severely, the breach of duty towards parents: as *Cham. Gen. 9. 25. Absalom. 2 Sam. 18. 9.*

*Gen: 9. 25.
2. Sam: 18. 25.*

Quest. Why is here particular mention made of Mother?

Answ. Because Children are most apt and ready to despise their Mother, in regard of her infirmities.

Pro. 23. 22.

Mat. 23. 9. Christ saith, call no man Father upon the Earth, for there is but one, your Father which is in Heauen.

Objection.

Quest. How shall we answer this?

Answ. Thus; Christ doth not there forbid the name of Father simply, but only as it is affected and sought after ambitiously; as it was in the Pharisees: and his meaning is, that we should not call any Father on earth, as wee call God our Father (that is) to put our trust in him, and to make him the authour and preserver of our life.

Quest. What is then the summe of this commandement?

Answ. This; that by thought, word, and deede; we yeeld that due respect and duty, that belongs to the dignitie which God hath bestowed on others, they bearing his Image, either in respect of age, of place, or of gifts.

*Iud: epist: v. 8.
Prou: 30. 11.
Rom: 1. 30.*

This commandement being Affirmative; I will first stand on the Affirmative part of it.

Quest. What is required and commanded in this first Commandement?

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Answ.

Answ. In generall thus much; it requires all due respect; and all due carriage of inferiours towards their superiours; and by necessary consequent of superiours also towards their inferiours, and of equalls among themselves; that every one carry themselves as becomes him, in regard of that relation that hee hath to others; either as a superiour, an inferiour, or equall.

Of this in generall, and then more particularly.

Quest. Wherein standeth that due respect, and due carriage of inferiours in generall, towards their superiours.

Answ. In two things; first in yeelding to them due reuerence, both inward and outward: and secondly, in a care and endeouour to deserue well of them.

Quest. What is that inward reuerence that inferiours are to yeeld to their superiours?

Answ. This it is; a reuerent opinion and estimation of them; that they thinke and esteeme of them reuerently, in regard of Gods Ordinance, in setting them ouer them: and because they beare Gods Image.

Quest. What is that outward reuerence, that inferiours are to yeeld to their superiours?

Answ. It is a manifestation of their inward reuerence, both by word and deede, both by reuerent speeches, and by reuerent behauiour; as by rising vp before them, baring the head, bowing the knee, gining them the chiefe seat; and the like.

Quest. Wherein stands that care and endeouour of inferiours, to deserue well of their superiours?

Answ. In yeelding two things to them; obedience and thankfulness.

Quest. What is that obedience that inferiours are to yeeld to their superiours?

Answ. This; they are willing to submit themselves to their lawfull commandements, and to their admonitions, reproofes, and corrections.

Quest. What is that thankfulness that inferiours are to yeeld to their superiours?

Answ. This; they are not only in words, thankfully to acknow-

Leuit. 19. 3.

1 Sam. 10. 26.

Rom. 13. 1. 2.

Ephes. 6. 5.

1 Sam. 1. 15.

Leuit. 19. 3. 2.

Gen. 18. 2.

Mark. 10. 17.

Exod. 18. 13.

1 King. 2. 19.

1 Pet. 2. 13. 14.

Heb. 13. 17.

Pro. 15. 5.

acknowledge their goodnesse towards them, but to indeavour also to requite them by doing good to them againe. *Gen. 47. 29. 1. King. 3. 4. 17.* They are only to be reuerenced, but to be thankfully recompenced.

Quest. How are inferiours by way of requitall to doe good againe to their superiours?

Quest. Two waies.

First, by yeelding them their helpe in outward things; *Rom. 13. 6. 7. Gal. 6. 6. 1. King. 2. 1. 2.*

Secondly, by praying for them.

Quest. What if superiours be unworthy of honour, and faile in their duty; are not inferiours then discharged from yeelding honour to them?

Answ. No they are not: for inferiours are to looke, not only to the persons of their superiours, or to their actions alone, but to the ordinance of God; who hath placed them aboue them. And the failing of inferiours in their duty, is not excused by the fayling of their superiours.

Quest. Wherein stands that due respect and due carriage of superiours in generall what soeuer they bee towards their inferiours?

Answ. It standeth either in yeelding that which is due from them to all that are any way inferiour to them in age, place or gifts; or in yeelding that which is due from them towards such as are inferiours to them, more specially in respect of place, and are vnder their power and gouernment.

Quest. What are the things that are due from superiours to all that are any way inferiour to them?

Answ. They are three in number.

Quest. What is the first of those?

Answ. This: superiours are to goe before their inferiours in an holy conuersation and good example, shewing forth all grauitie according to their place by their countenances, gestures, words and deeds.

Quest. What is the second thing due from superiours to their inferiours?

Answ. This: superiours are in meekenesse of Spirit to yeeld to their inferiours in good things, respecting them as

Quest. more particularly their

Deut: 17. 20. their brethren, Deut: 17. 20. The Kings heart must not be lifted up above his brethren, 2. King: 5. 13. 14.

2. King: 5. 13. 14.

Quest. What is the third thing due from superiours towards their inferiours?

Iob 31. 13.

Rom: 14. 3.

Ans. This; superiours (keeping and maintaining their state and place) are to be afraid to wrong or despise the meanness of their inferiours.

Quest. What are the things that are due from superiours towards their inferiours that bee under their power and government?

Ans. They likewise are three in number.

Quest. What is the first of these?

Deut: 17. 19.

1. Sam. 2. 30.

2. King: 23. 1.

2. 3.

Ans. This; they are to rule them in the Lord, and to endeavour that God may bee honoured by all that are under their government. God reproveth Eli for letting his sonnes dishonour him.

Quest. What is the second thing due from superiours towards their inferiours, that be under their power and government?

Rom: 13. 4.

Isai: 49. 23.

Numb: 11. 12.

Gen: 18. 19.

Gen: 9. 26. 27.

Heb: 11. 20.

Ans. This; they are to seek the good of their inferiours, the good of their bodies, and the good of their soules by providing good things for them, by protecting and supporting them, by giving them good instructions, commandements, and counsels, by praying for them, and blessing them according to the power they receive from God.

Quest. What is the third thing due from superiours towards their inferiours, that be under their power and government?

Psal: 101. 6. 7.

Rom: 13. 3. 4.

Ans. This; they are in wisdom and discretion to use their authoritie over their inferiours, to the favouring, countenancing, and rewarding the good and such as doe well, and to the discountenancing and punishing the bad and evill doers according to their faults and offences.

Quest. Wherein stands that due respect and due carriage of equals amongst themselves in generall what soever they be?

Philip: 2. 3.

Rom: 12. 10.

Ans. In a modest preferring each other before themselves both in opinion and practice.

Now to the due respect and due carriage of inferiours towards their superiours, of superiours towards their inferiours, and of equals amongst themselves more particularly.

Quest.

Quest. How many waies doe certaine persons men or women stand in relation one to another, either as inferiours, or superiours?

Answ. Two waies; either in priuate as in the family, or in publike, as in the common wealth.

Of these in Order.

Quest: What is the relation of certaine persons, either of superiority or inferiority in the Familie?

Answ. It is either that which is naturall; as betweene Parents and Children, or that which is by calling and condition, as betweene husband and wife, or betweene Master and Seruants.

Of these seuerally, and first concerning Children.

Quest. Wherein standeth that due respect, and due carriage of children towards their parents?

Answ. It stands in yeelding { Reuerence.
three things to them. { Obedience, and
Thankesfulnesse.

Quest. What is that Reuerence that Children are to yeeld to their Parents?

Answ. It is two-fold. { Inward, and
Outward.

Quest. What is the inward reuerence that children are to yeeld to their parents?

Answ. This; they are both in minde and in heart to reuerence their parents, by thinking and esteeming reuerently of them; and by louing them and fearing them, in regard of their authority ouer them; and of Gods Image which they beare as they be parents, be they neuer so meane or poore. Leuit. 19. 3.
Malac. 1. 6.
Heb. 12. 9.

Quest. What is the outward reuerence that children are to yeeld to their parents?

Answ. It is the declaration of their inward reuerence, by their reuerent behauiour towards them, both in their words and gestures; signified and exprest by giuing them reuerent titles, by bowing their bodies before them, by vncouering of their heads in their presence, if sonnes; by an humble and lowly countenance and carriage, when their parents either speake to them, or they to their Parents. Gen. 22. 7.
Gen. 48. 12.
1 King. 2. 19.

Quest. *May Children kneele before their Parents when they entreat them to pray to God to blesse them?*

Ans. Yes, they may; for they may bend and bow downe their whole bodyes before them, as wee may see in the example in the place before alleadged. *Gen. 48. 12. he did reuerence downe to the ground before his Father*; therefore Children may kneele before their parents.

Obiection

Isai. 45. 23. Every knee shall bow vnto mee (saith the Lord) The knees are proper to God alone, therefore kneeling to Parents is not lawfull.

Quest. *How shall we answer this?*

Ans. Thus; that is meant of religious bowing, reuerence, worship, adoration, and subiection proper to God alone: and not of ciuill reuerence and bowing, which may be giuen to men; as appeares *Psal. 22. 29. Rom. 14. 11. applyed to Christ.*

Quest. *Are children to reuerence both the Father and the Mother equally?*

Ans. Yes, they are; reuerence is equally to be yeelded by Children to their Father and to their Mother as they are Parents; but if any personall gift, or grace of wisdom, or vertue, doe appeare more in the one then in the other; be it in Father or in Mother, in that respect more reuerence is there to be yeelded.

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Quest. *What is that obedience that Children are to yeeld to their parents?*

Ans. This; it is a willing and hearty yeelding (so far forth as children are able) to the voice and to the will of their Parents, a yeelding from the heart willingly as they are able, to that which is said to them by their Parents, or by their Parents willed to be done, or suffered of them.

Quest. *Wherein standeth that willing and hearty yeelding of children to the voice, and to the will of their Parents?*

Ans. In two things.

Quest. *What is the first of those?*

Ans. This; it is a cheerefull yeelding (so farre forth as they are able) to those things which their parents teach,

or

Gen. 24. 15.

Pro. 1. 8.

Ephes. 6. 1.

or counsell, or commaund, being things very honest Coll. 3.20. and lawfull though they bee neuer so base or paine- 1.Sam.2.25. full.

Quest. What is the second thing wherein that willing and hearty yeelding of children to the voice and will of their parents standeth?

Answ. This; it is a quiet and a patient suffering of that which their parents doe inflict and lay on them in word or deede, bee it admonition, reproofe, or correction. Prou.13.1. Prou.15.5. Heb.12.9.

Quest. Is a good child to yeeld obedience to a wicked father or mother?

Answ. A good child is to obey his wicked father or mother as they bee parents, and beare the office of father and mother, for so they beare the image of God; but not as they be wicked persons, and command wicked things: for parents are to be obeyed onely in the Lord. Ephes.6.1.

Quest. Is the sonne being a Magistrate and the father none, or inferiour to him, to yeeld obedience to his father?

Answ. In things that concerne not his place and office being honest and lawfull, the sonne is to yeeld obedience to his father; and in things also that may further him in the execution of his office the sonne is to obey his father as Moses did, Exod:18.24. But if the father counsell or command any thing against his place and office, then the sonne is not to obey him. Exod.18.24.

Quest: To which of the parents are children to yeeld obedience, they counselling or commanding diuers or contrary things, yet honest and lawfull things, and such things as may bee yeelded vnto?

Answ. Obedience is rather to bee giuen to the counsell or commandement of the father, then of the mother; if the father and mother counsell or command diuers or contrary things, because the man is the head of the woman, and chiefe gouernour of the family. 1 Cor.11.3. Ephes.5.23.

Quest: Are children to yeeld obedience to the father and mother in law?

Exod. 18. 24.
Ruth: 3. 5.
Micha: 7. 6.
Luk. 3. 51.

Answ : Yes, they are ; obedience is due from children, not onely to naturall parents, but also to step-father, and to step-mother : Christ was subiect or obedient to his supposed father.

Quest. Wherein is that obedience that children are to yeeld to their parents, especially to be expressed?

Answ. In two things being of speciall waite and consequence.

Quest. What is the first of those?

1. Sam. 8. 1.
Mark: 6. 3.

Answ. This ; in the choyce of a fit and lawfull calling, children are therein to be directed at the discretion of their parents, and to yeeld to them, they making choyce of a fit and lawfull calling for them. 1. Sam: 8. 1. Mark: 6. 3. Christ before his Baptisme lined vnder his father in that calling at the trade of a Carpenter.

Quest. May not children being out of their nonage, being past twelue or foureteene yeeres of age take on them a calling, and enter into an order of religion without the consent and will of their parents : yea, against their consent, as the Papists teach?

Nomb. 30. 6.

Answ. No, they may not ; a child, sonne, or daughter is not exempted from obedience to parents at any age, and the father may make voide the vowe of his child, though pertayning to Gods worship. Nomb: 30. 6. therefore children are not to enter on a calling without the parents consent.

Quest. What is the second thing wherein the obedience that children are to yeeld to their parents is to be expressed.

Deut: 7. 3.
Ier: 29. 6.
1. Cor: 7. 38.
Gen. 21. 21.
& 24. 34.
Gen. 28. 1. 2.
Iudg: 14. 1. 2.

Answ. This ; in the matter of marriage, children are therein to bee ordered and disposed of by their parents, and in that businesse the parent is the principall agent and disposer of the Childe. Ier: 29. 6. 1. Cor: 7. 38. Gen. 21: 21. Gen: 24. 3. 4. Isaack being forty yeares old was disposed of by his father, Gen: 28. 1. 2. Iudg: 14. 1. 2. Though Sampson was inflamed with the loue of a woman of the Philistines, yet hee durst not take her till shee was giuen him of his Father.

Quest. If the Father command his Sonne or his Daughter

to marry being marriageable, is the child to obey the commandment of the Father?

Answ. The Father commanding the child to marry being marriageable, the child is to obey; two things concurring with the commandment of the father.

Quest. *What is the first of those?*

Answ. This; if the commandment be without compulsion the child being willing to marry, for the sonne is not to be compeld to marry against his will, nor the daughter against her will. Gen. 24. 57. 58.

Quest. *What is the second thing?*

Answ. This; if the father command the child onely thus farre, to marry with a person well qualified, of honest life and conuerſation and of ſound religion, as *Iſaack* commanded *Iacob*, *Gen: 28. 1. 2.* and not with this or that particular person, the childe hauing no minde there to match. Gen. 28. i. 2.

Quest. *Are children to bee ordered by their parents, and to haue their conſent in their ſecond marriages?*

Answ. Though the conſent and good will of parents in ſecond marriages bee not abſolutely neceſſary; yet it is to be thought fit and conuenient, becauſe children in ſome regard exempted from parents authoritie, doe not withſtanding owe duty to them, and they are to teſtifie it by being aduiſed by them in ſome ſort in their after beſtowing of themſelues in marriage.

Quest. *What is that thankſfulneſſe that children are to yeeld to their parents?*

Answ. This; it is not onely an acknowledgement in word of the goodneſſe and loue of their parents towards them, and of their care ouer them for their good: but a care and an endeavour alſo in children ſo farre as they are able to anſwere that goodneſſe, loue, and care of their parents by doing good to them againe.

Quest. *Wherein ſtandeth that care and endeavour of children to anſwere the goodneſſe, loue, and care of their parents by doing good to them againe?*

Answ. In foure things.

Quest: What is the first of those?

Pro. 10. 1. & 15.

20.

Pro. 23. 15. 16.

Answ. This; in yeelding comfort to their parents by their honest and good life: children are to endeavour to bring ioy and comfort to their parents by their honest and good carriage.

Quest: What is the second thing wherein stands the care and endeavour of children to answer the goodnesse, loue, and care of their parents by doing good to them againe?

Gen. 47. 12.

Ruth. 2. 18.

1. Sam. 22. 3. 4.

Iohn. 19. 26. 27.

1 Tim. 5. 3.

Answ. This; in succouring and relieuing their parents in case of want: children are according to their ability to relieue their parents being poore, aged, distressed and helpelesse, with food and rayment, and other necessaries. *Iob: 19. 26. 27.* Christ commaunds *Iohn* to be a sonne to the Virgine *Mary* his mother, and to provide for her.

Quest. What is the third thing wherein stands the care and endeavour of children to answer the goodnesse, loue, and care of their parents by doing good to them againe?

1 Tim. 2. 1. 3.

Answ. This; in praying for their parents: children are to pray as for all in authoritie, so especially for their parents.

Quest. What is the fourth thing wherein stands the care and endeavour of children to answer the goodnesse, loue, and care of their parents by doing good to them againe?

Gen. 48. 1. & 25

9.

Gen. 35. 29. &

50. 12. 13.

Answ. This; in comforting their parents as they are able in time of their sicknesse: and in committing their bodies to the graue being dead, after an honest and seemely manner.

Obiection.

Mat: 8. 21. 22. Christ said to one of his Disciples (who said to him, *Suffer mee first to goe to bury my father*) *follow mee, and let the dead bury their dead*: Therefore it may seeme not to bee a duty of children to bury their dead parents.

Quest: How shall we answer this?

Luk. 9. 60.

Answ. Thus; Christ there speakes comparatively, that in comparison of following him, and preaching the Gospell to which that Disciple was called, he should neglect the buriall of his father: therefore *Luk. 9. 60.* Christ saith, *Let the dead bury their dead, but goe thou and preach the kingdom of God.*

Quest.

Quest. *Is thankfulness to be yeelded by children equally to both parents?*

Ans. Yes, it is; children are to shew themselves thankful as they are able both to father and mother: they being both one, no difference is to be made betweene them in that respect.

Quest. *Are base borne children to yeeld reuerence, obedience, and thankfulness to their parents?*

Ans. Such children are by the ciuill law exempted from all dutie and obedience to such parents: and it were iust if such parents as doe violate the law of marriage should receiue no benefit by the fruite thereof: yet their piety is commendable if they performe these duties of their owne accord.

Now concerning Parents.

Quest. *Wherein standeth the due respect and the due carriage of parents toward their children?*

Ans. It stands in two things, first, in educating and bringing vp their children: and secondly, in a wise disposing of them being brought vp.

Quest. *What is that education that parents are to yeeld to their children?*

Ans. This it is; parents are to be carefull both of the preservation of the liues of their children, that their children may both liue and haue their liues preserved: and that they may also liue well, and lead a godly life, Ephes. 6. 4. Ephes. 6. 4.

Quest. *Wherein are parents to expresse their care touching the preservation of the liues of their children?*

Ans. In two things especially.

Quest. *What is the first of those?*

Ans. This; parents are according to their ability to yeeld and to giue to their children such competent food and cloathing: and other necessities as be fit for them, and agreeable to their age: as breast-milke is first to be giuen of the mother to the infant, and when it is weaned, other food fit for it. Mat. 7. 9. 10. 1 Tim. 5. 8. 10.

Quest. *Is then the mother to giue such to her child; and her selfe to nurse it vp?*

L 4

Ans.

Gen. 21. 7.
1 Sam. 1. 22.
Psal. 22. 9.
Luke 2. 7.
Lam. 4. 3. 4.

Answ. Yes she is; the mother is her selfe to giue such to her owne child, and to wrap it in swadling cloathes: nature it selfe teacheth this dutie, and no meat is more naturall to the child then the mothers milke.

Quest. May not the mother in any case commit her child to a nurse?

Gen. 24. 59.
and 35. 8.
2 Sam. 4. 4.

Answ. Yes she may; in case of want of health, or ability or any other iust impediment: the impediment being iust and not pretended out of wantonnesse, nicenesse, trouble or the like.

Quest. What is the second thing wherein parents are to expresse their care touching the preservation of the liues of their children?

1. King. 21. 3.
Pro. 19. 14.
2 Cor. 12. 14.

Answ. This; parents are as God giueth them abilitie, by diligence in their callings, and a carefull vse of all good and lawfull meanes, and a wise ordering of their expences, to prouide, and to lay vp somthing for the maintenance of their children in time to come: so as they pinch not themselues in things necessary, nor neglect the doing of that good which they are bound to doe to the Church, common wealth, or poore: and wisely to order and to dispose of those things they haue prouided for the good of their children.

Quest. How are parents wisely to dispose of the things they haue prouided for the good of their children?

Gen. 35. 5. 6.
Isai. 38. 1.
Nomb. 27. 7. 8.

Answ. Thus; by disposing of them by will or otherwise, as shall be thought fit in their life time, giuing most to them which are the best of their children, and haue most grace in their hearts, preferring the sonne deseruing well before the daughter in bestowing of their lands and possessions.

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Quest. Wherein are parents to expresse their care in bringing up their children that they may liue well and lead a godly life?

Answ. In foure things.

Quest. What is the first of those?

Gen. 21. 3. 4.
Luk. 1. 59. 60.
61. &c.
Luk. 2. 21.

Answ. This; parents are to be carefull that their children newly borne may with all conuenient speed, and in due order be admitted into the true visible Church of God by baptisme, and haue a fit name giuen to it.

Quest.

Quest. What is the second thing wherein parents are to expresse their care in bringing up their children?

Answ. This; parents are not onely to teach their children civility and good manners, and to traine them vp in learning and humane knowledge and affaires: but they are also to instruct them in religion, and to endeauour to sow the seeds of godlinesse and Religion in their hearts so soone as they are able to speake, and come to the vse of reason and vnderstanding: and to endeauour, that as their children grow in yeares, so they may grow and increase in knowledge and grace.

Deut. 4. 10.
Deut. 6. 7. 20.
21. Deu. 11. 19.
Prou. 22. 6.
Ephes. 6. 4.
2 Tim. 3. 15.

Quest. May parents teach their young children words of pietie, they being not able to conceiue, and to vnderstand the meaning of them?

Answ. Yes they may, and they ought to teach their young children so soone as they are able to heare and speake words, the words and termes of goodnes: they will afterward when they come to more discretion, conceiue and remember them, and that to good vse.

Prou. 22. 6.
Ephes. 6. 4.

Quest. How are parents to deale in instructing their young children in learning and religion?

Answ. So, as their children may take it with delight: sometimes allowing them in moderate manner to play, and to vse recreations fitting for their yeares.

Zach. 8.

Quest. What is the third thing wherein parents are to expresse their care in bringing up their children, that they may liue well, and lead a godly life?

Answ. This; parents are to check and to rebuke their children, when they offend and doe amisse, in word to reprove them discreetly if that will serue the turne; if not, they are to giue them seasonable, due, and moderate correction, 1. King. 1. 6. David was faultie herein.

Kings 1. 6.
Prou. 13. 24.
Prou. 19. 18.
& 23. 13, 14.
Hebr. 12. 7, 9.

Quest. How are parents to order their correction, that it may be due and moderate?

Answ. Thus; they are as neere as they can to their correction to the nature and qualitie of the offence of the child, and to consider how often or seldome the child hath so offended, and to correct it with compassion in their hearts, and with a lifting vp their hearts to God in prayer, that he would giue

giue them wise hearts to giue correction, and the child a soft heart to receiue it patiently, and to profit by it. *Ephes. 6. 4. Colos. 3. 21.* They must not be rigorous, lest they bee discouraged.

Quest. What is the fourth thing wherein parents are to expresse their care in bringing up their children, that they may liue well, and lead a godly life?

*Gen. 28. 1. &
48. 15, 16.
1 Chro. 29. 19.
Iob 1. 5.
2 Sam. 12. 16*

Ans. This; parents are to pray for the good of their children; and for the blessing of God on their bodies, and on their soules.

Quest. Wherein standeth the wise disposing of children by their parents; their children being brought up, and now of some riper yeares?

Ans. In two things.

Quest. What is the first of those?

*Genes. 4. 2.
Genes. 46. 34.
Genes. 47. 3.*

Ans. This; in the choyce of a fit and lawfull calling: parents are to make choyce of a fit and a lawfull calling, and course of life for their children being of some yeares; and to dispose of them in that calling. *Gen. 4. 2.* Adam brought vp one in husbandry, and the other in keeping of sheepe.

Quest. How are parents to bee guided in making choyce of a calling fit for their children?

*Prou. 20. 11.
Dan. 1. 4.*

Ans. By the inclination and gifts of their children: parents are to obserue both the inclination and naturall gifts of body and mind that are in their children, and accordingly to dispose of them in some honest calling: those children that excell in gifts of body, are to bee put to such callings as are to bee performed by the labour of the body; and those that excell in gifts of mind, are to bee applied to those callings that are performed by wit and learning.

Quest. What if parents finde their children fit for diuers callings. What must they then doe?

*1 Sam. 1. 11.
1 Cor. 7. 21.
1 Cor. 14. 1.*

Ans. They are then to make choyce of the best calling, and finding their children being sons, of pregnant wits, and endued with the best gifts, they are to apply them to the best and most excellent callings: as *Hannah* did dedicate *Samuel* vnto the Lord all the dayes of his life: wee must labour for the best gifts, therefore for the best callings.

Quest.

Quest. What is the second thing wherein standeth the wise disposing of children by their parents; their children being brought up, and now of riper yeares.

Ans. This it is, the matter of Marriage: parents knowing their children to bee marriageable, and not to haue the gift of continency; they are to vse their best endeaour to prouide fit matches for them in time; or at the least to aduise them thereunto by themselves, or by their friends.

Gen. 21. 21.
Gen. 24. 3, 4.
Gen. 28. 1, 2.
Gen. 38. 6.
Jerem. 29. 6.
1 Cor. 7. 36.

Quest. How are parents to deale in prouiding fit Marriages for their children?

Ans. Thus; parents are heerein to haue a speciall respect to wisdom and pietie, and as neere as they can to match their children with such as truly feare God.

Gen. 24. 3, 4.
Gen. 27. 46. &
28. 1, 2, compared.
Deu. 7. 3, 4.
Iosh. 15. 16.

Quest. May not parents respect riches, & other outward things in bestowing their children in Marriage?

Ans. They may not simply and onely respect riches, and other outward gifts in bestowing their children in marriage; but if riches and other things concur with wisdom and pietie, they may in some part respect them, so as wisdom and pietie be chiefly regarded of them.

Gen. 6. 2.
Gen. 29. 17, 18.
Prou. 31. 30.
Eccles. 7. 13.

Quest. May parents bestow their children in Marriage, being young, and not yet marriageable?

Ans. No, they may not; the consent of the parties vpon soundnes of iudgment is needfull in the matter of Marriage, which young children cannot giue.

Gen. 24. 57.

Now to that relation that is betweene certaine persons in the family; of Superioritie and inferioritie, which is by calling, as betweene the husband and wife; and first concerning the wife.

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Quest. Wherein standeth the due respect, and due cariage of the wife towards her husband?

Ans. In yeelding three things vnto him, namely,
 { Subiection,
 { Loyaltie, and
 { Faithfull Loue, Helpe, and Comfort.

Quest. What is that subiection that the wife is to yeeld to her husband?

Ans. This; an humble, ready, and willing yeelding and submitting.

Gen. 3. 16.
Rom. 7. 2.

Ephes. 5. 22, 23. submitting of her selfe to the gouernment of her husband.

24. Col. 3. 18.

Quest. Wherein standeth the wifes humble, ready, and willing submitting of her selfe to her husband?

Ans. In yeelding two things vnto him?

Quest. What is the first of those?

Ans. Reuerence both inward and outward.

Quest. What is the inward reuerence that the wife is to yeeld to her husband?

Ans. This; shee is to carry in her mind a reuerent opinion and estimation of her husband, she is to thinke reuerently of him, and to carry in her heart a reuerent awe and feare to offend him in any thing, acknowledging him as her Head, though he be neuer so poore or meane in the world.

Quest. What is the outward reuerence that the wife is to yeeld to her husband?

Ans. It is a manifestation of her inward reuerence by outward meeknesse and lowlinesse, expressed in her speech, giuing him reuerent titles and termes: and in her countenance, and in all her behauour towards him.

Quest. What is the second thing wherein standeth the wifes humble, ready, and willing submitting of her selfe to her husband?

Ans. Obedience, in being obedient to her husband.

Quest. What is the obedience that the wife is to yeeld to her husband?

Ans. This; shee is willingly to yeeld her selfe to be commanded, gouerned, and directed by him in all things honest and lawfull, though they bee neuer so crosse and contrary to her owne minde; according to her abilitie, doing what hee giues in charge to be done, and forbearing to doe that which hee forbids.

Quest. Is a wife that is very wise, and more fit to gouerne then her husband, hee being of meaner parts, and of weaker iudgement, to yeeld her selfe to bee gouerned by her husband?

Ans. If the husband be franticke or mad, and altogether bereft of the vse of reason, the wife is not bound to subiect her selfe to his gouernment: but if hee haue the vse of reason, though it bee but in small measure, shee is not exempt from yeelding obedience to him, though she be neuer so wise:

the

Gen. 12. 5.

Gen. 13. 1. &

31. 4. 16, 17.

2. King. 4. 22.

1 Pet. 3. 6.

Ephes. 5. 22.

Coloss. 3. 18.

Titus 2. 5.

the Apostle speakes generally, Ephes. 5.22. Coloss. 3.18. Tit. 2.5.

1 Sam. 25.19. Abigail went out and told not her Husband, who though he was foolish, yet not altogether void of understanding. *Obiection.*

Quest. How is this to be answered?

Answ. The case was such, as that Nabal and all his Familie were in danger to loose their liues, and if she had consulted with Nabal, it is likely he would haue hindred her from going, therefore she went and acquainted him not with it, as it appears vers. 34.

1 Sam. 25.34.

Quest. Is a good and gracious wife to yeeld obedience to a wicked husband?

Answ. As he is her Husband she is, for so he beares the Image of God, be he neuer so vile; but not as he is a wicked man and commands wicked things: for Wives are to submit themselves to their Husbands in the Lord. Coloss. 3.18.

Coloss. 3.18.

Quest. What is that loyaltie and faithfull loue, that the Wife is to yeeld to her Husband?

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Answ. This; a constant keeping of the Marriage couenant made with her Husband, and a constant yeelding to him all duties of loue that concerne her so long as they liue together, with desire to giue him all holy contentment.

Por. 2.17. &

31. 12.

Rom. 7.2.

Tit. 2.4.

Quest. Wherein is the loyaltie and faithfull loue of the Wife to her husband, to be expressed?

Answ. In two things especially.

Quest. What is the first of those?

Answ. This; in her chastity: she is to be chaste and faithfull both in her mind and body to her Husband, and to keepe her selfe to him only.

Pro. 31.17.

Tit. 2.5.

1 Tim. 3.11.

Quest. What is the second thing, wherein the loyaltie and faithfull loue of the Wife to her husband, is to be expressed?

Answ. This; in her secrecie: shee is to keepe lecreet the honest intents, sayings, and doings of her husband, which he would not haue discovered; and to hide and couer his faults from all, sauing those who may helpe to better him, and pray to God for his amendment **Pro. 11.13.** of a faithfull heart. **Pro. 12.4.** by her busie tongue. **Pro. 11.13.** both for chastity and secrecie.

Quest.

Quest. What is that helpe and comfort that the wife is to yeeld to her husband?

Gen. 2. 18.
1 Cor. 11. 9

Answ. This; she is to bee helpfull and comfortable to him, both in respect of his body and outward estate, and also in regard of his soule.

Quest. What is the helpe and comfort the wife is to yeeld to her husband in respect of his body?

Gen. 27. 9.
Pro. 31. 15. 23.
Eccles. 4. 9. 10.

Answ. This; she is according to her ability, to vse her best endeauour to preserve his body in health; and if it bee sicke to tender it, and to looke to it with all carefulnesse and diligence.

Quest. What is the helpe and comfort the wife is to yeeld to her husband, in respect of his outward estate?

1 Tim. 5. 15.
Pro. 31. 13. 10
29.

Answ. This; she is as much as concernes her in her place, to helpe him in the gouernment of the Family, and as the Lord makes her able, to be prouident for his estate, by exercising her selfe in some profitable imployments, by appointing her Maides their worke, and ouerseeing them therein, and by wise ordering of her children and seruants, instructing and admonishing them, as occasion is offered.

Quest. What is the helpe and comfort the wife is to yeeld to her husband, in respect of his soule?

Iob. 19. 17.
2 King. 4. 9. 10.
1 Tim. 2. 1. 2.

Answ. This; she is to vse her best indeauour, to refresh his heart with comfort in the time of heauinesse and sorrow, and to stirre him vp, and to helpe him forward in good duties; and to ioyne with him in the performance of them, and to pray for the good of his body, and the good of his soule.

Now touching the Husbands duty towards his Wife.

Quest: Wherein stands the due respect, and due carriage of the Husband towards his wife?

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Answ. In three things.

1. First, in a wise and right vsage of his power and authority ouer his wife.
2. Secondly, in tender loue to her.
3. Thirdly, in giuing honour to her.

Quest. Wherein stands the wise and right vsage of the Husbands power and authority ouer his wife?

Answ.

Answ. In two things.

Quest. What is the first of those?

Answ. This; in vsing it so, as that hee keepe and maintaine his preheminance and superiority; in all things carrying himselfe as the head and gouernour of his Wife. Gen. 3. 16.
Ephes. 5. 23.
1 Cor. 11. 3.

Quest. What is the second thing, wherein stands the wife and right vsage of the Husbands power and authority ouer his Wife?

Answ. This; in vsing his power and authority, not as a Tyrant ouer his Wife, after his owne lust and pleasure; but so as may be for her good in all things, and so as his gouernment be void of rigour and bitternesse; for he must bee her guide, *Pro. 2. 17.* and gouerne her as the head doth the body, Gen. 2. 22.
1 Pet. 3. 7. and as Christ the Church. *Ephes. 5. 23.* and as brought to him of the Lord, as his yoake fellow, and heire with him of the same grace of life. Colos. 3. 19.

Quest. Wherein stands the husbands tender loue to his wife?

Answ. In this; in cleauing to his wife as one with himselfe by the bond of Marriage, in the true loue and affection of his heart; in speciall manner louing her aboue all others. Gen. 2. 24.
Mat. 19. 5. 6.
Mark. 10. 7. 8.

Quest. Wherein is the husband to expresse his tender loue, and speciall affection to his wife?

Answ. In loue both to the body of his wife, and in loue also to the soule of his wife.

Quest. Wherein is the husband to expresse his speciall loue to the body of his wife?

Answ. In two things.

Quest. What is the first of those?

Answ. It is this; the Husband is to content himselfe with the loue of his owne wife only, and to keepe himselfe to her alone, both in his mind and body. *Gen. 24. 67.* *Isaack* loued *Rebecca*, and had no more wiues but her, though in those dayes men had many wiues. Pro. 5. 19. 20.
Malac. 2. 14. 15.

Quest. How is the Husband to manifest his contentation, that he is content with the loue of his owne wife only?

Answ. By being willing to haue his abode with her as much as may bee, and as his calling will suffer him; and by liuing cheerefully with her, letting her haue all comfortable famili- 1 Pet. 3. 7.
Gen. 26. 8. 9.
Isai. 62. 5.
Pro. 5. 18. 19.

familiarity with him.

Quest. What is the second thing wherein the husband is to expresse his speciall loue to the body of his wife?

Ans. This; the Husband is carefully to regard the good of the body of his wife, as he regards the good of his owne body.

2 Sam. 13. 3.
Ephes. 5. 29. 28.

Quest. How is the husband to manifest his carefull regard of the good of the body of his wife?

Gen. 30. 30.
Exod. 21. 10.
Pro. 27. 27.
1 Tim. 5. 8.
Gen. 20. 16.

Ans. By prouiding as the Lord makes him able, all things needfull and fitting for her maintenance, according to his place and calling, for the time of his life, and after his death, if he die before her, prouiding meate, drinke, apparel; and ordering all things prouided to the best for Gods glory and her good; and by protecting her, as much as he is able from all iniquities, both at home and abroad.

Quest. Wherein is the husband to expresse his speciall loue to the soule of his wife?

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1 Pet. 3. 7.
Ephes. 5. 25.
26. 27.
1 Cor. 7. 16.

Ans. In this; in dwelling with her as a man of knowledge and vnderstanding, being carefull, and vsing his best endeauour in wisdom and discretion to doe good to the soule of his wife; and to edifie, and to build vp her soule in grace and goodnesse, and to helpe her forward in the way of Saluation.

Quest. How is the Husband to manifest his care, and his wife endeauour to doe good to the soule of his wife, and to edifie, and to build vp her soule in grace and goodnesse?

Ans. Two waies.

Quest. What is the first of those?

Pro. 2. 17.
Ephes. 5. 23.

Ans. This; in going before his wife in good example; the Husband is to carry himselfe so wisely and so holily, as that his wife may see in him a patterne of holinesse and wisdom: for he is to bee her guid. Pro. 2. 17. hee is her Head: Ephes. 5. 23. and he is wisely to lead her, and to goe in and out before her.

Quest. What is the second way whereby the Husband is to manifest his care, and his wife endeauour, to doe good to the soule of his wife?

Ans. This; in vsing his best endeauour, either to plant good

good things, or to encrease them being already implanted in the soule of his wife, by teaching and instructing her; by giuing her good counsell, by encouraging and comforting her, ^{1 Cor. 14. 35.} and by praying for her: and likewise in vsing his best endeauour to amend, and to cure the things that are amisse in her, ^{1 Sam. 1. 8.} and to reclaime her when she doth offend in word or deede, ^{2 Sam. 12. 24.} the offence being such as lyeth in his power, to reclaime her, ^{Gen. 25. 21.} from by seasonable and louing admonition, or reproofe, ^{Gen. 30. 2.} as ^{2 Sam. 6. 21.} occasion is offered, ^{Iob. 2. 10.}

Quest. How is the husband to order his admonition or reproofe of his wife, that it may be seasonable and louing?

Ans. Thus; he is not to admonish or reprove his wife, either when himselfe, or his wife are in heate of passion, or before others: but afterwards, and then with a quiet heart; and with compassion, that she may see that hee seekes not to ease himselfe on her, nor her disgrace; but that he seekes the good and saluation of her soule; for all reproofes must be vsed in fit time, and when they may doe most good. ^{Pro. 25. 11. 12.}

Quest. May the Husband correct his Wife or no?

Ans. No, he may not; wee find not in Scripture, either precept or example to that purpose. ^{1 Pet. 3. 8.} For the wife must not be affraid of terrour, or slauish feare. And the Husband and the Wife are one flesh, and none but a madde man will beate his owne flesh.

Husbands are to loue their wiues, as Christ loueth his Church; now Christ sometimes correcteth his Church with strokes, therefore Husbands may correct their wiues with stripes and strokes. *Obiection.*

Quest. How shall we answer this?

Ans. Thus; Christ is not only the Husband, but also the absolute Lord and King of his Church; and so is not the Husband ouer his Wife, he hath not such absolute power ouer his Wife.

The authority of the husband ouer his wife, is in some sort ciuill; it is as the authority of the Magistrate: now the Magistrate hath power to correct & to punish offenders. Therefore the Husband may correct and punish his wife offending. *Obiection.*

Quest: How is this to be answered?

Ans. Thus: the authority of the Husband, is not as the
M autho

Colof. 3. 19.

Obiection.

authority of the Magistrate, in the degree of it; for the Magistrate hath power of the Sword, to inflict punishment in the case of offence; but the husband hath no such power: the husbands power is only directorie, or at the most, reprehensive: he hath power to direct, to counsell, and to command; or at the most to admonish, or reprove: but we find not in Scripture power giuen to the Husband, to punish his wife; that cannot stand with the loue the Husband oweth to his wife.

What if the Husband be a Magistrate, may not he then inflict punishment on his wife, in case of offence deseruing punishment?

Answ. As he is an husband he may not; but only as he is a Magistrate, the offence being such as is punishable by the Magistrate; yet then punishment is rather to be inflicted on her by another, then by himselfe.

Quest. What if the wife grow to extremities, and be desperately peruerse and out of order; what is the husband then to doe?

Answ. The husband is to beare her extremities as much as is possible, as part of his crosse laid on him by the Lord: but if her extremities be such as cannot be borne without danger of his life, or whole estate, then the husband may informe the Magistrate of his danger, and the Magistrate by his power may take order with her.

Quest. Wherein stands the husbands giuing honour to his wife?

Answ. In three things.

Quest. What is the first of those?

Gen. 2. 18. 21

Pro. 31. 27.

1 Tim. 5. 14.

Answ. This; in making account of his wife, as his companion and yoke fellow, and fellow helper: allowing her to helpe him in the gouernment of the Family; and leauing her, she being able and faithfull, in some household matters to her owne will, and to her owne iudgement and discretion: and maintaining her authority and honour, amongst children, seruants, and others in the house.

Quest. What is the second thing, wherein the husband is to giue honour to his wife?

Rom. 13. 1.

Galat. 6. 2.

1 Pct. 3. 7.

Answ. This; in a wise and patient suffering, and bearing with the naturall infirmities of his wife: as her hastinesse, slownesse, waywardnesse, anger, and other passions and perturbations, so farre forth as they are displeasing to him. The rule is generall.

Quest.

Quest. What is the third thing wherein the Husband is to give honour to his wife?

Ans. This; in suffering himselfe sometimes to be admonished or aduised by his wife. Gen. 31.13.
1 Sam. I. 23:

Quest. Is the Husband, being a man in high place, a great man, a Magistrate, to give honour to his wife, accounting her his companion, bearing with her naturall infirmities, and suffering himselfe sometimes to be admonished by his wife, she being but of meane parentage or condition, before marriage with her?

Ans. Yes, it is generall, and belongs to euery husband without exception, to give honour to his wife: the Apostles speake indefinitely. 1 Pet. 3. 7.

Now concerning Masters and Seruants: and first touching Seruants.

Quest. Wherein stands the due respect, and due carriage of Seruants towards their Masters?

Ans. In yeelding foure things to their Masters: namely
Reuerence.
Subiection:
Faithfulnesse, and
Thankfulnesse.

Quest. What is that reuerence that Seruants are to yeeld to their Masters?

Ans. It is two fold: inward, and outward.

Quest. What is the inward reuerence, that Seruants are to yeeld to their Masters?

Ans. This; They are to thinke and to esteeme reuerently of their Masters, and to carrie in their hearts a reuerent awe and feare of them, discerning Gods Image in them; and that they stand in Christ his stead to them, in regard of their authority and power as they be their Masters; though they be neuer so poore or meane in the world. Malac. 1. 6.
Ephes. 6. 5. 6. 7.
Colo. 3. 22.
23. 24.
1 Pet. 2. 18.

Quest. Are Seruants to esteeme reuerently of wicked and ungodly Masters, such as are not members of Christ: and to carry in their hearts a reuerent feare of them, as bearing Gods Image, and as standing in Christ his stead to them?

Ans. As they be their Masters they are; though they be neuer so vile: for a Master, as he is a master is designed of the

Lord to that Office, and hath his power from him; and howsoever he be qualified, as he is a Master he beares the Image of God, and stands in Christ his stead to his Seruant, and the Seruant is so to account of him. 1 Tim. 6. 1. He speakes of seruants that had Infidell Masters, as appeares. vers. 2.

Quest. Is not a Seruant bound to esteeme more reuerently of his Master, being religious and truly fearing God, then if he be wicked and ungodly?

Answ. Yes; he is bound to esteeme reuerently of his Master, being religious, in a double respect: he is to carry in his heart a reuerent awe and feare of him as he is his Master: and he is also to reuerence him, and to loue him as he is religious: 1 Tim. 6. 2. *beloued* (that is) *beloued of God*, or worthy to be *beloued*.

Quest: What is the outward reuerence that seruants are to yeeld to their Masters?

Answ. This; it is a manifestation of their inward reuerence: they are to manifest their inward reuerence and feare of their Masters, by their reuerent behauour towards them, both in word and deede: as by giuing them reuerent titles, by bowing to them, by standing bare in their presence, if men seruants; and by an humble and submissiue countenance and carriage, either when their Masters speake to them, or they speake to their masters.

Quest: Are seruants to yeeld like measure of outward reuerence to all masters, of what place or calling soeuer they be?

Answ. As they be their masters they are; for so they doe equally beare the Image of God before them, and are equally to be reuerenced: but if the master be not only a master, but also a Magistrate or a Minister, or such like; in that respect, more reuerence is to be yeelded to him by his seruants, because therein also he beareth the Image of God.

Quest. What is that subiection that seruants are to yeeld to their Masters?

Answ. This; It is an humble, ready, and willing submitting of themselves to the exercise and practise of that speciall authoritie and power that their Masters haue ouer them.

Quest.

2 King. 5. 13.

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Pro. 27. 18.

Acts. 10. 7.

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Tit. 2. 9.

1 Pet. 2. 18.

Quest. Wherein standeth that humble, ready, and willing submission of Servants, to the exercise and practise of the authority, and power that their masters haue ouer them.

Answ. In yeelding obedience to their Masters, the submission of seruants to the exercise and practise of the authority and power their Masters haue ouer them: it stands in being obedient to their Masters. Ephes. 6. 5. Colof. 3. 22.

Quest. What is that obedience that Seruants are to yeeld to their Masters?

Answ. This; it is a ready and willing yeelding to the voice, and will of their Masters, euen a cheerefull yeelding to that which is said to them of their Masters, and willed by their Masters to be done, or suffered of them.

Quest. Wherein standeth the ready and willing yeelding of Seruants to the voice and will of their Masters?

Answ. In two things.

Quest. What is the first of those?

Answ. This; it is a ready and a cheerefull yeelding, so farr as they are able, to those things which their Masters teach them, or counsell them, whether they be things that pertaine to their honest and lawfull callings, and be their ordinary workes; or they be duties of Piety and Religion: and a ready and a cheerefull doing (as they are able) of things commanded by their Masters, being things fitting, honest, and lawfull, though they be neuer so base, or neuer so laborious and painefull. Gen. 24. 2. 3. 4. & 9. 10. I. Sam. 15. 15. Luk. 7. 8. Luk. 17. 7. 3. 9.

Quest. What is the second thing, wherein stands the ready and willing yeelding of Seruants, to the voice and will of their Masters?

Answ. This; it is a meeke and patient bearing of that checke, rebuke, or correction that is laid on them, by their Masters; yea though the correction be without iust cause, or vnreasonable, and more then it ought to be. Gen. 16. 6. 8. 9. 1 Pet. 2. 18. 20. Tit. 2. 9.

Quest. Is a good, a gracious, and religious Seruant, to obey a wicked and gracelesse Master?

Answ. As he is his master, he is, though neuer so vile, but not as hee is a wicked man, and commands wicked things: as to lye, to sweare, to breake the Sabbath, and such like: Ephes. 6. 5. Colof. 3. 22. 1. Cor. 7. 23.

for masters, are but Masters according to the flesh, they haue not power ouer the seruants soule and conscience, to impose any thing vpon it that is vnlawfull. *Ephes. 6.5. Colos. 3. 22. 1 Cor. 7.23.* The Apostle forbids seruice to men (that is) in things not commanded by God, nor warranted in the Word of God.

Quest. Is a Seruant, being a Iourneyman or hyred but for a day; or one whose Master is his Brother, his Vncle or his Kinsman, bound to such duty and obedience as other Seruants are?

Answ. Yes, as he is a Seruant he is; euery Seruant is bound to yeeld duty and obedience to his Master, as he is his Master: though he be his Brother, his Vncle, or his Kinsman, as if he were not: and during the time that hee is in his Masters seruice, how long, or how short a time soeuer it bee, *Ephes. 6.5. Colos. 3. 22.* The Apostle speaks indefinitely, *Gen. 29. 15. 16. &c.* *Iacob* serued his Vncle *Laban*.

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Quest. Are not seruants bound to some more particular duties and seruices of their Masters then to others?

Gen. 15.2.
Gen. 24.2.
Gen. 39.5.9.

Answ. Though Seruants are not to refuse the doing of any thing, commanded by their Masters in the time of neede, being able to doe it: and the thing being fitting to their sex, and honest, and lawfull; yet they are bound more to their particular duties, and seruices that concerne them, in respect of their order and degree, and in regard of their quality, and condition in the Family, then they are to other duties and seruices: as if they be Shepheards, or Butlers, or Carters, or Stewards, or such like.

Mat. 24.45.
Luke. 2.8.
Rom. 12.7.

Quest. Are Seruants to be directed by the will of their Masters, and to depend on their direction in euery particular thing, so as they may doe nothing without their Masters direction?

Gen. 39.5.6.8.

Exodus. 3.1.

Mat. 24.44.

Answ. If their Masters will direct them in euery particular, they are to follow their direction, beeing honest and lawfull, vnlesse they can otherwise perswade them: but if Seruants be appointed by their Masters, their businesse and imployment in generall, and be trusted by them for the doing of it; they may then doe the particular things belonging

longing to that businesse, without their masters speciall direction.

Quest. What is that faithfulnessse that Seruants are to yeeld to their Masters?

Answ. This; it is a yeelding of sincere and single hearted seruice to their Masters, and a doing their best endeavour in euery thing, to answer that trust their masters doe repose in them. Coloss. 3. 22. 23. Tit. 2. 10.

Quest. Wherein is that faithfulnessse that Seruants are to yeeld to their Masters, euen their sincere and single hearted seruice, and their endeavour in euery thing to be expressed?

Answ. In three things.

Quest. What is the first of those?

Answ. This; In diligence and painefulnesse; Seruants are to be diligent in doing that busines they are set about by their Masters; and to doe it with the vttermost strength of their minds and bodies, or both, according to the qualitie of the businesse: and that as well in the absence, as in the presence of their Masters. Ephs. 6. 5. 6. Col. 3. 22. 23. Gen. 24. 33. Gen. 31. 40.

Question. What is the second thing, wherein that faithfulnessse that Seruants are to yeeld to their Masters, is to bee expressed?

Answ. This; in trusty seruice, in a care of their Masters good and profit, and lawfull aduantage: they are at all times to bee as carefull and thrifty for their Masters and their Families, as they would bee for themselves, and their owne Families. Mat. 25. from 19. to 29. Titus. 2. 10. Gen. 31. 38. 39. Gen. 39. 6. 8.

Quest. What is the third thing, wherein that faithfulnessse that Seruants are to yeeld to their Masters, is to be expressed?

Answ. This; in secrecie, and care of their masters good name; Seruants are to keepe secret the honest intents, sayings, and doings of their Masters, which their masters would not haue discovered: and as much as may bee, to hide and couer their Masters wants and infirmities, and not to blaze them abroad. 2 Sam. 15. 13. 2 King. 6. 11. Micha. 7. 3. 6.

Quest. What is that thankfulnessse that seruants are to yeeld to their Masters?

Answ. This; it is not only an acknowledgement in word of their

their Masters care over them for their good, and of the good they receive from them (their Masters being carefull, as they ought to be for their good) but a care and an endeavour also in Servants, so farre as they are able, to answer that care of their Masters, and that good they receive from them, by doing good to them againe.

Quest. VVherein standeth that care and endeavour of Servants, to answer the care of their Masters for their good, and the good they receive from them, by doing good to them againe?

Ans. In three things.

Quest. What is the first of those?

Gen. 39. 8. 9.
Psal. 101. 6. 7.
Pro. 14. 35.

Ans. This; in yeelding comfort, and in bringing credit to their Masters, by their honest, religious, and good carriage: Servants are to endeavour to bring comfort, and credit to their Masters, by answering that regard that is had of them, and that good that is done to them of their Masters, by their honest and religious good life.

Quest. What is the second thing, wherein stands the care and endeavour of Servants, to answer the care of their Masters for their good, and the good they receive from them, by doing good to them againe?

1 Tim. 2. 1. 2.
Gen. 24. 12.

Ans. This; in praying for their Masters, and for direction and good successe in their Masters businesse: Servants are to pray for all in authority, so especially for their Masters.

Quest. VVhat is the third thing, wherein stands the care and endeavour of Servants, to answer the care of their Masters for their good; and the good they received by them, by doing good to them againe?

1 Tim. 2. 1. 2.
Gen. 24. 27.

Ans. This: in praying God for the good gifts of their Masters, and for the paines they tooke with them for their good, and for the good successe they find in the workes and businesse of their Masters: for their masters being good and religious, and honest, they haue the benefit of their gifts and paynes.

Quest. Are Servants to yeeld thankesfulnesse to their masters that are carelesse of doing good to them; and to unkind and hard dealing Masters?

Ans.

Answ. Though seruants cannot bee truly saide to yeeld thankfulness to such masters, they receiuing no good from them; yet they are in conscience towards God to doe that which concernes them, in carrying themselues honestly and religiously in the seruice of such masters: euen for the credit of their masters, and in praying for them that God would giue them better hearts: and in praying for good successe in the workes and busineses they are set about by such masters, looking for their reward from the Lord. Seruants are not to faile in their dutie, because the masters are carelesse of theirs.

Ephes. 6. 7. 8.
Coloss. 3. 23.
24.

Quest. What if masters bee extreemely couetous and hard to their seruants, and doe wrong them extreemely in their food, in their wages and other things, what are seruants then to doe?

Answ. They are (as much as may be) to endure the couetousnes and hardnesse of their masters, during the time that they serue them, as part of their crosse laide on them by the Lord; and in patience to commit their wrongs to the Lord, who will one day ease them: but if the wrongs done to them by their masters be such as cannot be endured without danger of life, or vtter vndoing, they may then acquaint the magistrate with their case, and the magistrate may and ought to relieue them.

Gen. 31. 41. 42.

Coloss. 3. 25.

Quest. Wherein stands the due respect and due carriage of masters towards their seruants?

Answ. In two things.

First, in a wise and right vsage and exercise of their power and authority over their seruants.

Secondly, in being helpfull to their seruants for their good.

Quest. Wherein stands the wise and right vsage and exercise of that power and authority that masters haue over their seruants?

Answ. It stands both in dealing iustly with their seruants, and also in doing that which is equall and conscionable to them.

Coloss. 4. 1.

Quest. Wherein stands the iust dealing of masters with their seruants?

Answ.

Ans. In three things.

Quest. What is the first of these?

Ans. This; in requiring of their seruants, not onely things lawfull and possible, but things also proportionable to their abilitie and strength, for as masters are not to suffer their seruants to be idle, so they are not to oppresse them, or to ouer-burden them with workes and busineses. *Leuit: 25. 46.* Ouer your brethren the children of Israel, yee shall not rule one ouer another with cruelty. *Prou: 12. 10.* A righteous man will not ouer-load his beast, but regards the life of it, much more then, the life of his brethren.

Quest. What is the second thing wherein stands the iust dealing of masters with their seruants?

Ans. This; in yeelding to their seruants meate, drinke, and apparell fitting for them in regard of their seruice, and in regard of their order and degree, and their qualitie and condition in the family; or competent wages to provide the same, being carefull that their seruants haue their meate, drinke, and their whole wages in due season, *Deut: 24. 14. 15.* *Prou: 31. 15. 21.* *Mat: 10. 10.* The worke man is worthy of his meat (that is) of all necessities for the maintenance of this life. *Leuit: 19. 13.* *Iam: 5. 4.*

Quest. What is the third thing wherein stands the iust dealing of masters with their seruants?

Ans. This; in yeelding to their seruants iust censure and correction for their faults: masters must not censure and correct their seruants without iust cause, or excessiue; but they are wisely and discreetly to admonish, and to checke and rebuke their seruants when they doe amisse with words, if that will serue the turne: if not, they are then to giue them seasonable, due, and moderate correction.

Prou: 19. 29.
Prou: 29. 19.
Exod: 21. 20.

Quest. How are masters to order their censure and correction of their seruants, that it may be iust, and due, and moderate?

Ans. Thus; they are not to take notice of euery little ouer-sight, or of small offences of their seruants, but to wincke at them, and to let them slip; and if the fault be greater, deseruing admonition, or rebuke, or correction, they are then to measure it, not according to the nature and qualitie

litie of the offence, and to the condition and state of the person; and to consider how often or how seldome the servant hath fallen into that fault, and to rebuke or correct the servant not in rage or passion, but with compassion and mourning in their hearts for the sinne of the servant, and with a desire to helpe him or her out of it, entreating the Lord to make it profitable to that purpose. *Eccles: 3. 23. Luk: 12. 47. 48. Ephes: 6. 9.* The Apostle bids men not to be ready to threaten, &c. not so often or so as many doe; much lesse otherwayes to abuse them.

Quest. What if a servant remaine stubborne or disobedient, and be not bettered by iust, and due, and moderate correction: What is the master then to doe?

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Ans. If the master haue many times giuen his servant iust and due correction, and haue sought to God for a blessing on it, and yet the servant is nothing amended by it; but hee findes that the servant is still obstinate, stubborne and disobedient, then the master may and ought to remooue such a servant, and to put him or her out of his seruice. *Psal: 101. 7. Ioh: 8. 35.*

Quest. Wherein stands the equall and conscionable dealing of masters with their servants?

Ans. In three things.

Quest. What is the first of those?

*Ans. This; in yeelding to their servants moderate rest from their labours, and lawfull and seasonable recreation, without which servants cannot continue with any cheerefulnesse in the duties of their callings: and especially, masters are bound in conscience to allow their servants liberty to sanctifie the Sabbath, to keepe an holy rest to God on that day both in publike and priuate: and hence it is said, that thy servant and handmaid may rest, and the stranger may bee refreshed, *Exod: 23. 12. Deut: 5. 14. Prou: 12. 10.* He will allow his beast rest, much more his servant.* *Exod: 23. 12. Deut: 5. 14. Prou: 12. 10.*

Quest. What is the second thing wherein stands the equall and conscionable dealing of masters with their servants, and their doing of that which is equall and iust with them?

Ans.

Mat:8.5.6.
1.Sam.30.13.

Answ. This ; in being carefull for their seruants when they fall sicke in their seruice , prouiding according to their abilitie things needfull for them in time of their sicknes : the master is bound in conscience to prouide according to his abilitie, all good meanes for the recouery of the health of his sicke seruant, and that he may haue good vsage in the time of his weakenesse. *Mat:8.5.6.* The Centurion tooke the best way to haue his seruant healed. *1. Sam:30.13.* If a mans Horse or Oxe bee diseased hee will seeke out for meanes to cure his disease ; much more should hee doe so for his seruant.

Quest. May not a master stoppe and keepe backe so much of his seruants wages as hee hath spent on him, and laid out for him in the time of his sicknes ? Is a master bound in conscience to giue his seruant his whole wages, hee being sicke on his hand a long time, and not able to doe him any worke ?

Gen.31.40.
&c.

Answ. The master is bound in equitie and conscience to giue his seruant his whole wages though hee bee sicke on his hand a long time, and he may not abridge him of any part of his wages for the time of his sicknesse ; because the seruant is then restrained from working , not by his owne negligence, but by the hand of God: and it may be he hath gotten his sicknesse by his faithfull paines taking in his masters seruice, as *Iacob* said, *Gen:31.40.*

Quest. What is the third thing wherein stands the equall and conscionable dealing of masters with their seruants , and their doing of that which is equall and iust with them ?

Deut:15.13.14.

Answ : This ; in yeelding to their seruants according to their abilitie some further recompence ouer and aboue their wages when they depart from them, according to the good and faithfull seruice they haue done them, and according to the time they haue beene with them. *Deut:15.13.14.* the Lord commanded that when there was a manumission, the master should giue the seruant a liberall reward of his sheepe, and of his corne, and of his wine, wherewith the Lord had blessed him.

Quest. What if a seruant haue stollen and purloyned from his master in the time of his seruice, may not then the master stoppe

stoppe so much of his wages as the losse comes to at his going away?

Ans. If the servant be truly penitent for his fault, and the master be able to beare the losse, hee is rather to forgive him; but if either the servant bee not penitent for his fault, or the master not able to beare the losse; he may then lawfully make stoppe of his wages. Philem. Epist. 18.19.

Quest. Wherein are masters to bee helpfull to their servants for their good?

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Ans. In two respects.

First in regard of their calling.

Secondly in regard of Religion.

Quest. How are masters to bee helpfull to their servants for their good, in regard of their calling?

Ans. They are to see them follow the workes of their calling, and they are to oversee them in their workes, and to direct them in the doing of them; not onely so as may bee for their owne present good and lawfull benefit; but so also as may bee for the good of their servants in time to come, teaching them wherein they are vnskilfull and neede teaching, especially in their trade and myserie, faithfully opening that to them, & so as they may best & most easily learne it. Pro. 29.21. Exod. 35.34. Pro. 31.27.

Quest. Are Tradesmen and Artificers bound to impart their whole skill to their servants, and to acquaint them with all they know concerning their trade?

Ans. If they bee such servants as they have taken on condition to teach them their trade, they are bound to impart to them what they know touching that trade that may lawfully bee used, and they are not to conceale any thing from them that may bee therein helpfull to them: for men are to communicate their good gifts of what kind soever to others so farre as they may be for their good; especially, where they are bound to it by covenant. Psal. 15.4.

Quest. How are masters to be helpfull to their servants for their good in regard of Religion?

Ans. Two wayes.

Quest. What is the first of these?

Ans. This; they are to be carefull that their servants keepe

keepe an holy rest to God on the Sabbath; endeavouring to fit them for publike holy exercises, and bringing them to the publike assemblies in due time, and looking that there they behaue themselves religiously the whole time of the exercise; and after the publike exercises are ended, taking account of that which they haue heard, that they may profit in knowledge and holy obedience. *Exod. 20. 10.* The charge is principally laid vpon the Master. *Psal. 42. 4. Act. 10. 24. 33.* Seruants haue as great right in the Sabbath, the Word and Sacraments, as their Masters.

Quest. What is the second way, whereby Masters are to bee helpesfull to their Seruants, for their good, in regard of christian Religion?

Ans. This; they are carefully, diligently in priuate to instruct their Seruants in the holy Scriptures, and in the grounds of Religion, that they may grow in knowledge; and may reape benefit by the publike ministerie of the Word; and they are daily to pray with them, and for them, that the Lord would bestow on them all needfull graces.

Quest. Is a Master necessarily bound at all times, in his owne person to instruct his Seruants, and to pray with them, and for them?

Ans. He is; vnlesse hee bee either sicke and weake, and not able to doe those things, or be hindered by publike imployment on a lawfull calling, so as hee cannot at sometimes performe them; if it bee so, then hee may lawfully haue and vse a deputie: and thus much may be gathered out of that speech of Christ, *Mat. 24. 45. 46.*

Hitherto of the first way whereby certaine persons, men or women; doe stand in relation one to another: either as Inferiours or Superiours, in a priuate Family. Now to the second way whereby persons stand in relation one to another in publike, and that either in Church or common wealth.

Quest. What is the relation of certaine persons, either of Superioritie, or Inferioritie in the Church?

Ans.

Gen. 18. 19.
Deut. 6. 7.
Iosh. 24. 15.
Jerem. 10. 25.

Answ. It is that which is betweene the Minister and his People; or betweene the Pastor and his Flocke.

Of these severall; and first concerning the people or flocke.

Quest. *Wherein stands the due respect, and due carriage of the People or Flocke, towards their Minister or Pastor?*

Answ. In yeelding foure things to their Minister or Pastor.

1. *Reuerence.*

2. *Submission.*

3. *Assistance, and*

4. *Thankfulness.*

Quest. *What is that Reuerence that people are to yeeld to their Minister or Pastor?*

Answ. This; they are to haue him in reuerent account and estimation; they are to esteeme of him reuerently in their hearts, and to expresse their reuerent estimation of him both in word and deede; and especially they are to heare him (teaching the truth of God) with reuerence: euen as a messenger sent to them of God, and as standing in Christ his stead, and as Gods Steward and disposer of his seruants to them, be he neuer so weake or poore.

1 King. 17. 18.

1 King. 4. 16.

1 Cor. 4. 1.

2 Cor. 5. 20.

1 Thess. 2. 13.

Tit. 17.

Quest. *What is that Submission that people are to yeeld to their Minister or Pastor?*

Answ. This; they are willingly to yeeld themselves to be taught and guided by them; they are to heare and to know his voice, and to obey his doctrine truely deliuered to them out of the Word of God, and to follow him as the sheepe of Christ in his holy doctrine and conuersation.

Exod. 24. 3. 7.

Ioh. 10. to 6. 27.

Heb. 13. 17.

Quest. *Are people to yeeld themselves to be taught and guided by a wicked Minister; and as the Sheepe of Christ, to heare him and to follow him?*

Answ. As he is a Minister, and teaching the truth of God purely and soundly, and agreeable to the word of God: they are to heare him, and to be guided by him: but not to follow him as he is a wicked man, and of wicked life and conuersation: for that is his sinne, and therein hee is not to be followed.

Mat. 23. 1. 2. 3.

1 Cor. 11. 1.

Quest.

Quest. What is that Assistance that people are to yeeld to their Minister or Pastor?

Ans. It is two-fold: people are to yeeld to their Minister or Pastor assistance two ways.

Quest. What is the first of those?

Rom. 15. 30. 31

Ephes. 6. 19.

Colos. 4. 3. 4.

2 Thes. 3. 1. 2.

Philem. Epist.

22.

Heb. 13. 18.

Ans. This; they are to assist him by their prayers, they are to pray for him that the Lord would giue him both abilitie and libertie to execute and to fulfill his ministeriall-office, and that hee would giue him strength, courage, and power to stand against men and diuels that seeke by force or subtiltie to discourage him, and either to driue him away, or to hold him backe from the faithfull discharge of his duty.

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Quest. What is that thankfulness that people are to yeeld to their Minister or Pastor?

Ans. This; it is not onely an acknowledgement in word of their Ministers care ouer them, and of his paines taken with them for their good, hee being well qualified, and being faithfull and carefull, and taking paines with them as hee ought for their good: but a care and an endeaour also in people so farre as they are able, to answer that care and paines of their Minister, and the good they doe or may receiue from him by doing good to him againe.

Quest. Wherein stands that care and endeaour of people to answer the care and paines of their faithfull Minister, and the good they doe or may receiue from him by doing good to him againe?

Ans. In two things.

Quest. What is the first of those?

Mai. 52. 7.

Philip: 2. 29

Ans. This; in reioycing in him, and giuing thanks to God for him. People are to reioyce and to praise God for the good gifts of their Minister, and for his faithfull care ouer them, and paines taken with them for their good: for the Minister being qualified with gifts fit for his calling, and faithfully discharging his duty, the people haue the benefit of his gifts and paines.

Quest. What is the second thing wherein stands the care of the people to answer the care and paines of their Minister or Pastor.

and

and the good they do, or may receiue from him, by doing good to him againe?

Answ. This; in yeelding him double honour (that is) 1. Tim: 5. 17. 18. both singular loue for his workes sake; and also sufficient Deut: 12. 19. maintenance both in regard of his person and calling. Gal: 4. 19.

Quest. Is the Minister to haue his maintenance by set stipend, or by common and voluntary contribution from the people? 1. Theff: 3. 12. 13. 1. Cor: 9. 7, 8, 9, to 16.

Answ. Rather by set stipend, as by tithes and other dues, then by common and voluntary contribution, both for the a- Gal: 6. 6. voiding of many inconueniences, as of flattery and such like; and because also a set stipend comes nearer to the order appointed by God for the maintenance of the Priests vnder the Leuiticall lawe.

Here some obiections of the Anabaptists are to be answered.

Paul laboured with his hands in making of tents. Act: 18. 1. Obiection. 3. that he might not bee chargeable to any. 1. Theff: 2. 9. 2. Theff: 3. 8.

Therefore Ministers and Preachers are to maintaine themselves by their labours, and not to be chargeable to the Church.

Quest. How is this to be answered?

Answ. Thus; *Pauls* example proues not that Ministers are to maintaine themselves by their labours.

For first, *Paul* himselfe receiued exhibition. Philip: 4. 16.

Secondly, when he would not take any thing of the church of *Corinth*, and of some others, it was for speciall reasons; as namely,

Least he should bee a burden to them, 2. Cor: 11. 9. that false Apostles should not slander him and his Ministry, that hee was giuen to filthy lucre, verse 12. that he might giue example to others. 2. Theff: 3. 9.

It was vnlawfull for the Apostles to take any reward for 2 Obiection. their labour. Mat: 10 8 9.

Therefore so it is for Preachers at this day.

Quest. How is this to be answered?

Answ. Thus; first that text is specially to be vnderstood of

or the extraordinary gift of working miracles, as appeares by the wordes, *vers: 8.* which Christ hauing freely bestowed on the Apostles hee would haue them to vse freely, not seeking thereby to enrich themselves; therefore *Peter* saide to *Simon Magus. Act. 8. 20. Thy money perish with thee.*

Againe, if it be vnderstood of preaching the word as of working miracles, it is to bee taken as a precept onely, forbidding filthy lucre, and making marchandise of the word, preaching the word onely with a purpose to benefit themselves, to feede their belleys and such like, which things are forbidden in other places of Scripture. *1. Tim: 3. 3. Tit: 1. 7.*

Now concerning the Minister or Pastor.

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Quest. Wherein stands the due respect and due carriage of the Minister or Pastor towards his people or flocke?

*Ezech: 3. 17.
Ezech: 33. 7.
Iob. 33. 23. 24.
Act. 20. 28. 31.
Heb: 13. 17.
1. 1. Pet: 5. 2.*

Ans. In watching carefully or faithfully ouer his people, diligently ouerseeing them, and carefully endeavouring to doe good to their soules, both to gaine and call them to God that are not called: and also to preserve and keepe them in Christ that are called.

Quest. Wherein is the Minister or Pastor to expresse and to shew forth his faithfull watching ouer his people or flocke, and his carefull endeavour to doe good to their soules?

Ans. Both in vsing and applying his gifts for the best good of their soules, and also in going wisely in and out before them.

Quest. How is the Minister or Pastor to vse and to apply his gifts for the best good of the soules of his people?

Ans. Two wayes.

Quest. What is the first of those?

*Ier. 3. 15.
1. Cor. 9. 16.
2. Tim. 4. 2.*

Ans. This; by diligent and faithfull preaching the pure word of God to them, in season, and out of season. The Minister or Pastor is diligently and faithfully to preach the pure word of God to his people for the best good of their soules.

Quest. How is the Minister or Pastor to preach the pure word of God to his people for the best good of their soules?

Ans.

Ans. Thus; he is to open to his people, the will of God revealed in his word, faithfully and truly expounding that to them, that they may vnderstand it; and to deliver to them sound and wholesome doctrine, and that in plainnesse and power, to their capacity and consciences; and to make right vse & application of it to them: giuing to euery one his portion as neede shall require, and as iust occasion is offered.

Nehem. 8. 8.
Ier. 23. 16. 28.
Ezech. 13. 3. 4.
5. 6. 7. 8. 9. 10.
1. Cor. 2. 4.
Tit. 1. 9.
2. Tim. 2. 15.

Quest. How is the Minister or Pastor to apply his doctrine to his people, and to giue euery one his portion as neede shall require and as iust occasion is offered?

Ans. By instructing the ignorant, and endeavouring to build vp his people further in knowledge of the truth of God, by refuting errors that either the whole flocke, or any of them are tainted withall, or may fall into; by exhorting and stirring them vp to piety, and all good duties: by admonishing them that are vnruely, and wisely rebuking and reprouing them for their corruptions and sinnes; and that with meeknesse or sharpnesse as iust occasion is offered: by strengthening the weake, and comforting such as stand in neede of comfort, and are iustly to be comforted.

Heb. 5. 12.
2. Tim. 2. 25.
2. Tim. 4. 2.
Tit. 1. 9. 10. 11.
12.
A&t. 18. 28.
Isai. 58. 1.
Tit. 2. 1. 6. 15.
Ier. 23. 14. 17.
Ezech. 13. 10.
11. 18. 22.
1. Cor. 14. 3.

Quest. Is the Minister or Pastor thus to instruct, refute, exhort, admonish, rebuke, and comfort only in publike?

Ierem. 23. 2.
Ezech. 34. 4.

Ans. No; but in priuate also, as any iust occasion is offered.

Quest. Is the Minister or Pastor bound to teach his people euery truth of God; and may not he in teaching conceale from them any part of the truth at any time?

A&t. 20. 20.

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Ans. He is to teach and to instruct his people as they are capable, in euery truth of God, profitable and needfull to saluation: and not to conceale any thing from them that is needfull to be knowne to Saluation. A&t. 20. 20. 27. compared together: but if either his people bee vncapable of the Doctrine, and not fit to receiue it, it may bee concealed till they be prepared for it: or if the teaching of a lesser truth, will hinder the teaching of a fundamentall truth, then the lesser truth may be concealed, that the fundamentall truth may be taught and take place: for the Minister must in wisdom fit his doctrine to his people, so as it may do them most good, and build them vp in faith and repentance.

A&t. 20. 20. 27.
Ioh. 16. 12.
Mark. 4. 33.
Heb. 5. 11.
A&t. 20. 20. 21.

Quest. What is the fourth way whereby the Minister or Pastor is to use and to apply his gifts for the best good of the soules of his people?

1 Cor:4.12.

Mat:24.45.

Prou:27.23.

Phillip: 2.19.

2 Sam: 12.23.

Phillip: 1.9.

Coloss. 1.3.9.

1 Theff. 1.2.

1 Theff. 2.13.

2 Theff. 1.3.

11.

Answ. Both by a wise and right dispencing of the Sacraments to them, and also by praying for them, and praying God on their behalfe: the Minister or Pastor is wisely to dispence the Sacraments to his people, examining them how fit they be to partake in those holy things of God: & instructing them, and endeaouering to make them fit to partake in them to their comfort: and hee is also to pray for their spirituall good, and to praise God for the spirituall good that is bestowed on them.

Quest. What if the Minister finde any of his people unfit to partake in the Sacrament, what is he then to doe?

Mat:7.6.

Answ. If he finde any of them altogether vnfit, either in regard of ignorance, or obstinacy in sinne, hee is to keepe them from the Sacrament: for they being admitted to it they prophane the holy ordinance of God to themselues.

Quest. Is the Minister or Pastor to pray for the spirituall good of his people, and to praise God for it onely in public?

Coloss. 1.1.

3.9.

Ier:13.17.

Answ. No; but in priuate also, as any iust occasion is offered.

Quest. How is the Minister or Pastor to goe wisely in and out before his people?

Exod:28.30.

Phillip:4.9.

1 Tim:4.12.

Ans. Thus; in going before them in all holy example, and being a patterne of holy life to them. *Exod: 29. 30. Vrim and Thummim*, light and perfection, knowledge & good life must goe together.

Quest. Wherein is the Minister or Pastor to shew himselfe a patterne of good life to his people?

Mar:5.14,15,

16.

1 Tim:4.12.

Tit:2.7.

2 Tim:2.3.

1 Tim:3.4.5.7

1 Cor:9.19,

20,21,22,

23,24,25.

Answ. Both in doing good things, and in the practice of euery good worke, and also in suffering, being carefull wisely and religiously to gouerne both himselfe and his whole family, and being afraid to giue the least offence that may bee to any.

Quest. How long is the Minister or Pastor to shew forth his carefull endeaouour for the good of the soules of his people or flocke?

Answ.

Ans. So long as he liueth, and as much as is in his power, ^{2. Tim: 2. 2.}
after his departure and death. ^{2. Pet: 1. 12.}

Now to that relation of certaine persons: either
of superiority, or inferioritie in the common
wealth. ^{13. 14. 15.}

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Quest. What is that relation of certaine persons, either of su-
periority, or inferioritie in the common wealth.

Ans. It is a fourefold relation; it is either in regard of

1. *Authoritie*, or
2. *Age*, or
3. *Gifts*, or
4. *Care*.

Quest. What is that relation of certaine persons; either of su-
perioritie, or inferioritie in the common wealth, in regard of au-
thoritie?

Ans. It is that which is betweene the Magistrate and
the subiect.

Of these severally, and first concerning the
subiect.

Quest. Wherein standeth the due respect and due carriage of
the subiect toward the Magistrate?

Ans. In yeelding foure things to him.

- Reuerence.*
- Submission.*
- Fidelitie*, and
- Thankfulness.*

Quest. What is that Reuerence that subiects are to yeeld to
their Magistrate?

Ans. It is two-fold, { Inward, and
Outward.

Quest. What is that inward Reuerence that subiects are to
yeeld to their Magistrates?

Ans. This; they are to thinke, and to esteeme reuerent-
ly of their Magistrates, and to carry in their hearts a reue-
rent awe and feare of them, acknowledging Gods image in
them, and that they haue their authoritie from God, and are
ordained of God, and are his deputies, and stand in his stead as
they be Magistrates.

1. Sam: 10. 26.
27.
Psal: 81. 1. 6.
Eccles: 10. 20.
Rom: 13. 1. 7.

Objection. 1. Pet: 2:13. *Submit your selves to all manner ordinance of man,* therefore the magistrate is mans ordinance.

Quest. How is this to be answered?

Answ. Thus; the magistrate is said to be the ordinance of man, not because he hath his power and authoritie from man, and not from God; but because God hath left it to mans discretion to appoint particular sorts and kinds of magistrates in the common wealth, according to the state of the common-wealth and the manner of government therein vsed, as euery state and kingdome hath seuerall sorts of gouernment.

Que: Are subiects to thinke and to esteeme euerently of wicked and ungodly magistrates, & to carry in their hearts a reuerent awe and feare of them, acknowledging that they beare Gods image and haue their authority from God?

Answ. As they bee their magistrates, they are; though
 1. Sam: 24. 6. 7. they be neuer so vile and wicked: for a magistrate, as he is
 1. Tim: 2. 2. a magistrate is deputed of God to that office, and hath his power and authority from him, and beares his image: and in that respect though hee bee wicked, hee is to be reuerenced in the hearts of all that are vnder him. Thus *David* accounted *Saul* the Lords annointed. 1. Sam: 24. 6. 7.

Quest. What is the outward reuerence that subiects are to yeeld to their magistrates?

Answ. This; it is a declaration and shewing forth of their inward reuerence: subiects are to expresse their inward reuerent awe & feare of their magistrates by their outward reuerent behauour towards them both in word and deed; as by giuing them titles of honour and reuerence due to them, by bowing to them, by standing bare in their presence, by keeping silence in courts of iudgements till they be called to speake; by an humble and submissiue countenance & carriage, either when magistrates speake to them or they speake to their magistrates.

Quest: Are subiects to yeeld the like measure of outward reuerence to all their magistrates?

Answ. No; though all are to bee reuerenced as magistrates, yet not all with the like measure and degree of reuerence; but some with a greater, and some with a lesser
 1. Pet: 2. 13.

fer degree, according to the order, and degree, and place, and office they hold in the common wealth; as greater honour and reuerence is to be giuen to the supream magistrate, then to the subordinate, and him that is vnder him.

Quest. What is that submission that subiects are to yeeld to their magistrates?

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Ans. This; it is an humble, ready, and willing submitting of themselves to the exercise and practice of that authoritie and power that their magistrates haue ouer them. Rom:13.1.2.5. 1.Pet:2.13.

Quest. Wherein standeth that humble, ready, and willing submission of subiects to the exercise and practice of the authoritie and power that their magistrates haue ouer them?

Ans. In yeelding obedience to their magistrates: the submission of subiects to the exercise and practice of the authoritie and power that their magistrates haue ouer them, Tit:3.1.

Quest: Wherein are subiects to expresse and to shew forth their obedience to their magistrates?

Ans. In two things.

Quest: What is the first of these?

Ans. This; in yeelding willingly & readily so far as they are able to those things that their magistrates doe command, keeping and performing according to their abilitie the expresse comendement of their magistrate in all things honest and lawfull. Iosh:1.16.17. 1.Sam:16.19. 20. 2.Sam:15.14. 15. 1.King:2.25. 2.King:10.25.

Quest. What is the second thing wherein subiects are to expresse their obedience to their magistrate?

Ans. This; in a quiet and patient bearing of the censures and punishments that their magistrates lay on them for their offences, in breaking their good and wholesome lawes, though it be to the losse of their liues. 2.Sam:19.27. 28. Prou:24.21.22. Act:25.11. Rom:13.4.

Quest. What if the magistrate command and require any unlawful or vniust thing of his subiects, what are subiects then to doe?

Ans. In such a case as this, subiects are not to rebell and to rise vp against the authority of their magistrates, but they are wisely to consider who it is that commands, and what it is that is commanded, and accordingly to carrie themselves. Rom:13.4.

Q. How are subiects to carry themselves in respect of their magistrates

strates commanding and requiring any unlawfull or vniust thing?

Answ. Thus; if it be the inferiour Magistrate that commands or requires any vniust thing, the subiect that is grieued is to make his complaint to the superiour and highest Magistrate, and to sue to him for redresse. *Act. 25. 11.* But if it be the Prince himselfe and supream magistrate that commands or requires any unlawfull or vniust thing, then subiects are to consider what it is that is commanded, and accordingly to carry themselves.

Quest: How are subiects to carry themselves in respect of the thing commanded by the Prince being unlawfull, or vniust?

Answ. Thus; if the thing commanded be against pietie and ther duty towards God, and bee against the commandement of God; then subiects are rather to submit themselves to any punishment that shall be laid on them, euen to death it selfe, then to yeeld to that commandement.

1: Sam. 22. 17.
Dan. 3. 16. 17.
18:
Dan. 6. 10. 11.
16.
Act. 4. 16. 30.

But if the thing commanded concerne the temporall state of subiects, as in grieuous and intollerable impositions, taxes, payments and the like; subiects are to make no resistance at all, but to endure such burdens with patience, vntill by good meanes, as by prayer to God, and making meanes to their gouernours they may be eased.

2: King: 18. 14:

Because such impositions are laid on subiects by hard and tyrannizing gouernours, as crosses or punishments from the Lord for their sinnes.

Iob. 34. 30.
Hozca 13. 11.

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Obiect.

1. King: 21. 3. *Naboth* refused to yeeld his vineyard to *Ahab* the King, when hee would haue had it; and therefore, it may seeme, that subiects may refuse to yeeld to their Prince when he requires some grieuous tax at their hands.

Quest. How is this to be answered.

Answ. Thus; *Naboths* case in not yeelding his inheritance to the Kings desire was singular, & he did wel in not yeelding it, because that belonged to the speciall policy of that nation not to alienate their inheritance from one tribe to another, that a distinction of their families and tribes might be kept, that it might be known of what tribe & family the *Messiah* should come; and therefore that proues not, that subiects may refuse to yeeld to their Prince when he requires some grieuous tax at their hands.

Quest:

Quest. What if the life of a Subject be sought by the Prince unjustly, and his life be by indirect meanes assaulted; or the chastity of his wife, or the life of his children: What is the Subject then to doe?

Answ. Though the Subject in these extremities, is not to rise vp against his Princes authority; yet the law of nature binds him either by flight, or by hiding, or by other lawfull meanes, to defend him and his. 1 King. 19. 3.
2 King. 6. 32.
Act. 9. 24. 25.
2 Cor. 11. 32. 33

Quest: May not Subjects rise up against their Prince, being a cruell Tyrant, and either depose him, or cut him off and take away his life?

Answ: Where the Prince is received on condition, that if he rule well and lawfully, then he shall continue his Authority; if not, he shall lose it: there, not euery priuate person, but the Ouerseers or States appointed to that purpose, may either depose, or on resistance, take away the life of a Tyrant: but if the authority of the Prince be absolute, and settled on him; either by election, or conquest, or inheritance: there, Subjects may not rise vp against their Prince being a Tyrant; nor seeke either to depose him, or to take away his life, but must leaue him to the hand of God alone. 1 Sam. 24. 14.
1 Sam. 26. 9. 10.
11.

2 Chron. 26. 20. *Vziah* the King, taking on him presumptuously to burne Incense on the Incense Alter in the Temple, *Azariah* the Priest resisted him, and cast him out of the Temple, and deposed him from his Kingdome, say the Papists: therefore say they, it is lawfull for Subjects to depose a Tyrant.

Obiection

Quest. How is this to be answered?

Answ. Thus; *Azariah* and the Priests first resisted *Vziah*, not by violence or force, but only by word and admonition. *vers.* 18. 2 Chron. 26.
18. to 22.
2 King. 15. 5.

Againe, they did not depose him from his government, but he being smitten by the hand of God with leprosie, they caused him according to the law, to goe out of the Temple and to dwell apart, hee being thereby disabled to gouerne; yet still the right of gouernment did belong to him, and hee held it; and *Jotham* his Sonne did only gouerne his house, and iudge the people. *vers.* 20.

2 Chron.

Obiection.

2 Chron. 23. *Iehoiadah* the high Priest deposed *Queene Athaliah* from her Kingdome, and set vp young *Ioash* to be King; therefore the Pope hath authority to depose Kings and Emperours.

Quest. *How is this to be answered?*

Answ. Thus; *Iehoiadah* the High Priest was next to the King in blood. 2. Chron. 22. 21. and one of the States of the Land, and hee together with all the States and Peeres of the Land stood for the right of *Ioash*, as appears vers. 1. 2. and helped him to his right which was vsurped by *Athaliah*; for she was an Vsurper, and *Ioash* was the right Heire.

Quest. *The Papists say the Clergy are to be exempted from the iurisdiction of the ciuill Magistrate, both their Persons, Lands, and Possessions: is this true or no?*

Answ. No, it is false; all persons are to submit themselves to the iurisdiction of the ciuill Magistrate, both their persons and goods. Rom. 13. 1. euery soule without exception.

Obiection.

Gen. 47. 26. The Lands of the Egyptian Priests were free from the taxe of the first part: therefore the Clergie are exempted from the iurisdiction of the ciuill Magistrate.

Quest. *How is this to be answered?*

Answ. Thus; it was because their Lands were not sold to *Pharaoh* as the peoples were, as the Text it selfe saith. Ecclesiasticall persons may inioy immunities and priuiledges bestowed on them by Christian Princes; but they are not to challenge them by diuine right.

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Quest. *What is the fidelitie that Subiects are to yeeld to their Magistrates?*

1 Sam. 22. 14.
2 Sam. 20. 2.

Answ. This; it is a yeelding of loyall and sound hearted loue to their Magistrates. Subiects are to shew themselves loyall and sound hearted in their loue to their Magistrates; constantly cleauing to them, and not shrinking from them when they haue neede of them, nor deceiuing them at any time, nor in any thing, wherein they ought to bee faithfull to them.

Quest. *Wherein are Subiects to expresse their fidelitie, euery their loyall and sound hearted loue to their Magistrates?*

Answ.

Ans. In three things.

Quest. What is the first of those?

Ans. This; in a tender care of their Magistrates honour and dignitie, endeavouring as much as they are able, within the compasse of their places and callings, to keepe their Magistrates from doing any thing that may blemish them in their place and office; as being such as may speake to their Magistrates, speaking plainely to them, yet reuerently and dutifully: and by dissuading them as much as they may from that which is amisse, when they see they are about to doe any euill; and not flattering and soothing them vp in any euill course.

Quest. What is the second thing wherein Subiects are to expresse their fidelitie, their loyall and sound hearted loue unto their Magistrates?

Ans. This; in standing as much as they are able, for the defence of the life and state of their Magistrates; and especially in defending to their uttermost power, the life of their Prince, the supreme Magistrate; though it bee to the losse of their owne liues.

Quest. What is the third thing wherein Subiects are to expresse their fidelitie, their loyall and sound hearted loue unto their Magistrates?

Ans. This; in keeping secret the honest intents, sayings and doings of their Magistrates, which they would not haue made knowne: and in discovering of treasons, conspiracies, practices and dangers, intended against their liues, and persons; and especially against the life and person of their Prince, and supreme Magistrate.

Quest. What is that thankfulness that Subiects are to yeeld to their Magistrates?

Ans. This it is, not only an acknowledgement in word, of their Magistrates care ouer them for their good, and of the benefits they enioy vnder their wise and good government; their Magistrates being carefull as they ought to bee for their good: but a care, and an endeavour also in Subiects so farre as they are able, to answer that care of their Magistrates, and that good they doe, or may receiue by their good govern-

gouernment, by doing good to them againe.

Quest. *Wherein stands that care and indeauour of Subiects to answer the care of their Magistrates for their good; and the good they doe or may receiue from them, by doing good to them againe?*

Answ. In three things.

Quest. *What is the first of those?*

Mat. 22. 21.
Rom. 13. 6. 7.

Answ. This; in yeelding them outward helpe and support, willingly and cheerefully paying to them Subsidies, Taxes, and other payments necessarie for the maintenance of their estate; especially, the estate of the Prince, both in time of peace, and in time of warre.

Quest. *What is the second thing, wherein stands the care and endeauour of Subiects, to answer the care of their Magistrates for their good, and the good they doe, or may receiue from them, by doing good to them againe?*

2 King. 1. 39.
1 Pet. 2. 9. 7.

1 Tim. 2. 1. 2.

Answ. This; in praying for their Magistrates: Subiects are to pray for their Magistrates, especially for their Prince, or supream Magistrate; for his person, state, and good and happy gouernment.

Quest. *What is the third thing, wherein stands the care and endeauour of Subiects, to answer the care of their Magistrates for their good, and the good they doe, or may receiue from them, by doing good to them againe?*

Answ. This; in praying God for the good gifts of their Magistrates, the right vse of their authority, and the blessing of God on their publike actions that concerne the common good: the good of their Subiects both in Peace and Warre. *Psal. 21. a Psalme of thanksgiuing after victory.*

1 Tim. 2. 1. 2.

III

Now concerning Magistrates.

Quest. *Wherein stands the due respect, and due carriage of the Magistrate towards his Subiects?*

Isai. 49. 23.
Rom. 13. 4.
2 Tim. 2. 2.

Answ. In a wise and right vse of his good gifts, his wisdom, and of his power and authority ouer his Subiects, in vsing and applying his gifts and authority in that place and office which he holdeth in the Common wealth, for the best good of his Subiects, and of the Common wealth.

Quest. *How is the Magistrate to vse and to apply his gifts, and*

and his power and authority in that place and Office which hee holdeth in the common wealth, for the best good of his Subjects, and of the common wealth?

Answ. Three waies.

Quest. What is the first of those?

Answ. This; by a carefull promoting, and aduancing of true Religion; and the pure worship of God; and by discountenancing and defacing of all vngodlinesse, and all false and idolatrous worship, according to his place and power: the chiefe Magistrate according to his place and power, and the inferiour Magistrate according to his.

2 King. 18. 4.
2 King. 23. 3. 4.
3. 6. to 21.
2 Chron. 17. 6
2 Chron. 34.
31. to the end.
1 Tim. 2. 2.

Quest. How farre is the chiefe Magistrate, the supream gouernour carefully to promote and to aduance true Religion and the pure worship of God; and to discountenance the contrary?

Answ. Both in his person, and also as much as he may, in all that be vnder his gouernment.

Quest. How is the chiefe Magistrate to promote, and aduance true Religion, and the pure worship of God, and to discountenance the contrary in his owne person?

Answ. Thus; by taking knowledge of the true Religion himselfe, and imbracing it, and practising it in his owne person.

Deut. 17. 18.
19.
2 Sam. 6. 24.
2 Chron. 19. 3.

Quest. How is the chiefe Magistrate to promote, and to aduance true Religion and the pure worship of God; and to discountenance the contrary in those that be vnder his gouernment?

Answ. Three waies.

Quest. What is the first of those?

Answ. This; by making and establishing in his Kingdome, such good and wholesome Lawes and Orders, as serue to maintaine and vphold the truth of Religion: and to inhibit and put downe all false Religion, and to keepe out of his Kingdome and Dominion, all confused mixture of Religion; and by seeing those Lawes and Orders duly executed. 1 Chro. 23. David disposed the Ministeriall Offices of the Tabernacle, and appointed Leuits and Priests their order and courses. 2 Chron. 35. from 1. to 9. Iosiah kept the Passeouer himselfe, and gaue commandement concerning the preparation and performance of the same.

Iudg. 17. 6.

Quest.

Quest. What is the second way by which the chiefe Magistrate is to promote and to aduance true Religion, and the pure worship of God; and to discountenance the contrary, in those that be under his gouernment?

Ans. This; by prouiding as much as hee may, that his
 2 King. 9. 1. 2. Subjects may be taught the truth of Religion, and instructed
 2 King. 22. 14. in the waies of God; to that end, planting and maintaining
 Isai. 49. 23. Schooles of good learning, and Vniuersities in his domini-
 2 Chro. 19. 8. 9. ons; and looking that able and sufficient Pastors bee set ouer
 2 Chro. 31. 2. seuerall Churches in his Kingdome.

Quest. What is the third way, by which the chiefe Magistrate is to promote and to aduance true Religion, and the pure worship of God; and to discountenance the contrary in those that be under his gouernment?

Ans. This; by taking order that Pastors and Teachers
 2 King. 23. 4. doe their dutie, in preaching true and sound doctrine, and in
 2 Chro. 29. 4. 5. other administrations, countenancing the good and faith-
 11. full; and discountenancing the carelesse and negligent: and
 1 King. 2. 26. remouing such as be erroneous and scandalous, and deserue
 27. 35. to be remoued: and by taking order that the people yeeld
 2 King. 10. 25. themselues to bee taught and guided by their Pastors, for the
 Exod. 22. 20. good of their soules: and that Heretickes, Idolaters, Blas-
 Leuit. 24. 26. phemers and such like, bee punished according to their
 offences.

Now some Obiections are to be answered, made
 by *Papists*, against the power of Princes in the
 matter of Religion. First they obiect

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Obiection. 1

Isai. 60. 10. *Kings shall come and serue the Church* in the
 time of the New Testament: therefore the Church is not to
 be subiect to Princes, but they to it: and so Princes haue no
 power to order any thing in the matter of Religion.

Quest. How is this to be answered?

Ans. Thus; in the Church there be two things; the persons
 of men [and the things of God: Princes are subiect to the
 Church, not in regard of the persons of men, though they be
 beleeuers, but in regard of the things of God: as the Word,
 Sacraments, Faith, and such like: and so this makes not a-
 gainst Princes power to make good and wholesome Lawes,
 for

for the maintenance of the Truth of Religion, and the pure worship of God.

Kings and Princes are as sheepe, and Ministers and Pastors Sheapheards; therefore Princes are vnder Ministers, and so they haue no power to order any thing in matter of Religion; and they may not take on them either to reforme, or to remoue such Ministers as faile in their administrations.

Obiect. 2.

Quest. How is this to be answered?

Ans. Thus; Kings and Princes are as sheepe, not in regard of the persons of Ministers, but in regard of their Ministrie; and yet not simply in regard of that, but only so farre as the Word is rightly taught, and the Sacraments duly administered: and Ministers in regard of their persons are subiect to their owne Princes, and their Princes in regard of their gouernment are *Shepheards ouer them*, *Isa. 44. 28.* therefore Princes haue power either to reforme or remoue such Ministers as faile in their administrations.

Quest. How farre is the inferiour Magistrate carefully to promote and to aduance true Religion, and the pure worship of God, and to discountenance the contrary?

Ans. Both in his owne person, and also as much as hee may in all that be vnder his power and authority.

Quest. How is the inferiour Magistrate to promote and aduance true Religion and the pure worship of God, and to discountenance the contrary in his owne person?

Ans. Thus; by taking notice of true religion himselfe, *Psal. 2. 10. 11.* and by imbracing it, and practising it in his owne person, *12. Psal. 145. 18.* according to his place and calling.

Quest. How is the inferiour Magistrate to promote and aduance true Religion, and the pure worship of God, and to discountenance the contrary in those that bee vnder his power and authoritie?

Ans. Two waies.

Quest. What is the first of those?

Ans. This; by a diligent and carefull ouerséeing of his vnder Officers, he being one that hath Officers vnder him, *Nehe. 13. 10. 12. 14. 17. 25. 28.* and by looking to them that they performe their duty in promoting true Religion, and the pure worship of God, and

and in discountenancing the contrary, so farre as concernes them in their Places and Offices; encouraging the good and faithfull, and discountenancing, reprovving, and censuring such as be carelesse and negligent, according to their faults and offences.

Quest. What is the second way by which the inferiour Magistrate is to promote and aduance true Religion, and the pure worship of God, and discountenance the contrary in those that bee vnder his power and authority?

Isa. 22. 21. 22.

Iere. 38. 4. 6.

Micha. 3. 2.

Rom. 13. 3. 4.

Ans. This; by executing duly and impartially those good Lawes and Orders that are established for the maintenance of true Religion, and the pure worship of God, to his vttermost power, so farre as concernes him in his owne place and Office, to the countenancing of good causes of Religion and religious persons; whether Ministers or others: and to the discountenancing and repressing of bad and wicked causes and persons; as Heretickes, Idolatours, Blasphemers, and such like.

Quest. What is the second way by which the Magistrate is to use and apply his gifts, and his power, and authority in that Place and Office which he holdeth in the common wealth, for the best good of his Subiects, and of those that be vnder his power and authority?

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Rom. 13. 4.

1 Tim. 2. 2.

Ans. This; by a carefull prouiding for the peace and safety, and quietnesse, and outward welfare of his Subiects, according to his place and power; the chiefe Magistrate according to his place and power, and the inferiour Magistrate according to his.

Quest. How is the chiefe Magistrate, the supream gouernour, to provide for the peace, safety and quietnes, and outward welfare of his Subiects?

Ans. Thus; by vsing his power, both for the establishing and the setting of peace and quietnes amongst his Subiects; and for the establishing of their outward welfare: and also for the keeping and maintaining of their peace and quietnesse, and outward welfare; and for the preserving of it from all disturbance.

Quest. How is the chiefe Magistrate to use his power for the establish-

establisshing and setting of peace & quietnesse amongst his Subjects,
& for the establisshing of their outward welfare?

Answ. Three waies.

Quest. What is the first of those?

Answ. This; by making such good and wholesome Lawes
in his Kingdome, as serue to settle vnitie and concord, and e-
quitie and iustice amongst his Subjects; and by seeing those
Lawes duly executed, that euery one of his Subjects may (as
much as is possible) haue his right, and that which in equi-
tie and conscience belongs to him; and that none of them be
any way in body, goods, or name, wronged or oppressed.

Isa. 10. 1. 2.
Psal. 122. 3.

Quest: What is the second way, by which the chiefe Magi-
strate is to vse his power for the establisshing and setting of peace
and quietnesse amongst his Subjects; and for the establisshing of
their outward welfare?

Answ. This; by a wise and carefull choice of his vnder
gouernours, both in time of peace and in time of warre; looking
that they be qualified as they ought to be; that they
be men of courage, fearing God, dealing truly, and hating con-
tiousnesse.

Exod. 18. 21. 22.
2 Sam. 8. 15.
16. 17. 18.
2 Chro. 19. 5. 6.
7. 11.

Quest. What is the third way, by which the chiefe Magi-
strate is to vse his power for the establisshing and setting of peace
and quietnesse amongst his Subjects; and for the establisshing of
their outward welfare?

Answ. This; by putting downe the wicked enemies of
peace, & by maintaining and defending the quiet, and peace-
able, and innocent that seeke to him for succour.

1 King. 1. 12.
Pro. 16. 14. 15.
Pro. 20. 26.
Rom. 13. 3. 4.

Quest. How is the chiefe Magistrate to vse his power for the
keeping and maintaiming of peace and quietnesse: and for the pre-
seruing of the outward welfare of his Subjects?

Answ. Three waies.

Quest. What is the first of those?

Answ. This; by requiring only so much outward helpe
and support from his Subjects, as is meete and necessary
for the maintenance of his estate, either in the time of peace
or warre; not oppressing them with exactions and grie-
uances.

1 Sam. 8. 11. 12.
20.
1 King. 12. 14.

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Quest. What is the second way by which the chiefe Magistrate is to use his power for the keeping of peace and quietnesse, and for the preserving of the outward welfare of his Subiects?

Ans. This; by making lawfull Leagues of friendship and peace, with his neighbour Princes and Gouvernours.

1 King. 5. 4. 5. 6.
1 Chro. 19. 19.

Quest. What is the third way, by which the chiefe Magistrate is to use his power for the keeping and maintaining of peace and quietnesse, and for the outward welfare of his Subiects?

Ans. This; by standing for the libertie of his Kingdome and Subiects, if neede be, by force of Armes, by fighting for it; either for the defending of it against the seditious and rebellious within his Kingdome and Dominions; or against the common forraigne enemies of it; or for the recovering of it againe being lost.

Iudg. 4. 14.

2 Sam. 20. 6. 7.

2 King. 18. 7. 8.

Question. How is the Inferiour Magistrate to provide for the peace and safety, and quietnesse, and outward welfare of his Subiects, and such as be under his government?

Ans. Foure waies.

Quest. What is the first of those?

Nehem. 5. 1. 2.
3. 4. 10. 15.

Ans. This; by a diligent and carefull overseeing of his vnder Officers, being one that hath some vnder him; looking to them that they performe the duty that concernes them, touching the peace and safety, and quietnesse, and outward welfare of men where they haue to doe: that they deale iustly and truly, and equally, betweene man and man; and that they wrong no man in any cause or matter which they haue to deale withall: encouraging the good and faithfull, and discourtenancing, reprovuing, and censuring such as be carelesse and faulty according to their offences.

Quest: What is the second way, by which the Inferiour Magistrate is to provide for the peace, and safety, and quietnesse, and outward welfare of his Subiects, and such as be under his government?

Deut. 1. 13. 15.

Num. 11. 16.

Act. 24. 19.

Ans. This; by acquainting himselfe with the good Lawes and Customes of the Land and Kingdome where hee holdeth his Office; and by being skilfull in all those causes that

that shall come before him : that he may wisely rule and gouerne all sorts of men that he hath to deale withall ; and may wisely apply his knowledge to euery particular occasion.

Question. What is the third way, by which the Inferiour Magistrate is to provide for the peace, and safety, and quietnesse, and outward welfare of his Subiects, and such as bee under his gouernment ?

Ans. This ; by admitting willingly all iust complaints, and taking notice of all agriouances that are brought before him : throughly examining them by all due circumstances ; and hauing so examined them, by putting difference betweene good and bad causes, and persons ; and deciding those causes so examined, vncorruptly ; giuing iust iudgement without partiality or respect of persons : and without receiving of bribes and gifts to peruert iudgement.

2 Sam. 15.3.4.
Pro. 18.17.
Leuit. 19.15.
Deut. 1.16.17.
Deut. 16.18.19
Iudg. 19.30.
1 Sam. 8.3.
Pro. 17.23.
Isa. 1.23.
Hose. 4.18.

Some particular cases.

Quest. Is it unlawfull for a Magistrate to receive any gift at all, in respect of the causes and controuersies of men that hee is to deale withall ?

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Ans. Aduocates, Counsellours and such like, may lawfully take their fees, so as they exact no more then is due to them ; for they are but pleaders, not giuers of sentence : and Iudges also may lawfully take their set fees that are allowed them in euery cause, and that publike allowance that is appointed them, (Nehem. 5.14.18. Nehemiah was allowed though he tooke it not) but not any gift ouer and aboue to peruert iudgement.

2 Sam. 15.3.4.
Pro. 18.17.
Leuit. 19.15.
Deut. 1.16.
17.&c.

Quest. May not a Iudge take a gift ouer and aboue his publike and set allowance, to giue iust iudgement in a case that he hath to deale withall ?

Ans. A gift is not to be giuen to a couetous Iudge, ouer and aboue his set fee, to moue him to giue right iudgement in a good cause ; but to a Iudge that is carried on with rage and furie, and stird vp in some other respect against right and equity, a gift may be giuen ouer and aboue his set fee, to pacifie his anger, and to moue him to giue iust iudgement.

Act. 24.27.
Pro. 21.14.

Hester by her banquet pacified the King, yet the Iudge is faulty that so taketh a gift ouer and aboue his publike and

Hest. 5.4.
Hest. 7.1.

set

set free; because hee ought to give iust and right iudgement without it.

Quest. Is a Iudge to give sentence of Death against an innocent party, being cast by false evidence, and found guilty of murder, or the like by false witnesses, if he himselfe know the partie to be innocent or no?

1 King. 21. 9.

10. to 13.

Pro. 24. 11, 12.

Ioh. 19. 4.

Answ. No, he is not in this; the iudge ought rather to give over his Office and dignitie, if there be no other way to deliuer the innocent, then to give sentence against him and to be guilty of his blood: if private men negligent herein be condemned, much more the publike Iudge *Pilate*, who condemned Christ by false witnesses, when he knew him to be innocent.

Objection.

A Iudge is to informe his conscience by his private knowledge in things that concerne his owne particular: but in publike matters he is to take his information by publike evidence: and therefore he may condemne an innocent partie, being found guilty of murder or such like; though he himselfe know him to be innocent.

Quest. How is this to be answered?

Answ. Thus; a Iudge is to take his information in publike matters, by publike evidence, if it bee not against the truth knowne to himselfe; but if it be, then he is not to give sentence according to that evidence: for so doing, he sinneth against his knowledge and conscience.

Obiect.

The Iudge that gives sentence of Death against an innocent partie found guilty by publike evidence; he knowing him to be innocent doth not put him to death, but they which accuse him and witnesse against him.

Quest. How is this to be answered?

Answ. Thus; though false accusers and witnesses are the chiefe in this action, yet the Iudge is necessary because hee consenteth to them: otherwise *Pilate* that washed his hands and knew Christ to bee innocent, had not sinned in condemning Christ.

Objection.

The Iudge that followes not his evidence though false, iudgeth against Law; and therefore he may condemne the innocent partie, being cast by false witnesses.

Quest.

Quest. How is this to be answered?

Answ. Thus; he that acquitteth an innocent party cast by false witnesses, goeth not against the intendment of the Law which would haue no innocent party to be condemned; but false witness to be punished.

Quest. What is the fourth way by which the inferiour Magistrate is to provide for the peace, safety, quietnesse, and outward welfare of his Subjects, and those that be vnder his gouernment?

Answ. This; by seeing or taking order, that due & seasonable execution be done on offenders & malefactors, according to the iudgement passed on them; for otherwise Lawes are in vaine, and iudgement according to the Lawes: if they be not put in execution. Iosh. 7. 24.
Rom. 13. 4.

Quest. What is the third way, by which the Magistrate is to vse and apply his gifts, and his power, and authority, in that place and Office which hee holdeth in the Common wealth; for the best good of his subjects, and of such as be vnder his gouernment?

Answ. This; by a careful procuring of ciuill honesty, good manners, and good order amongst his subjects, according to his place and power: the chiefe Magistrate according to his place, and the inferiour Magistrate according to his. 116
Tim. 2. 2.

Quest. How is the chiefe Magistrate to procure ciuill honesty, good manners, and good order amongst his subjects?

Answ. Thus; by making such good lawes and Orders in his Kingdome, as serue to maintaine ciuill honesty, good manners, and good order amongst his subjects; and to inhibit and put downe all things that are contrary thereunto; and by seeing those Lawes and Orders duly executed; looking to it as much as is possible, that his Subjects walke orderly, being euery one imployed according to his ability in some honest and lawfull calling: and that all lewd persons and practices, and all occasions of lust and vnthriftinesse be remoued; as stewes, houses of filthinesse, houses of gaming, and the like. Rom. 12. 17.
Phil. 4. 8.
Eccles. 5. 8.
1 King. 15. 12.

Q. How is the inferior Magistrate to procure ciuill honesty, good manners, & good order amongst such as be vnder his gouernment?

Answ. Thus; by executing duly and impartially, both by himselfe & by such as be in office vnder him, good Lawes & orders

set see; because hee ought to giue iust and right iudgement without it.

Quest. Is a Iudge to giue sentence of Death against an innocent party, being cast by false euidence, and found guilty of murder, or the like by false witnesses, if he himselfe know the partie to be innocent or no?

1 King. 21. 9.

10. to 15.

Pro. 24. 11, 12.

Ioh. 19. 4.

Ans. No, he is not in this; the iudge ought rather to giue ouer his Office and dignitie, if there be no other way to deliuer the innocent, then to giue sentence against him and to be guilty of his blood: if priuate men negligent herein be condemned, much more the publike Iudge *Pilate*, who condemned Christ by false witnesses, when he knew him to be innocent.

Obiection.

A Iudge is to informe his conscience by his priuate knowledge in things that concerne his owne particular: but in publike matters he is to take his information by publike euidence: and therefore he may condemne an innocent partie, being found guilty of murder or such like; though he himselfe know him to be innocent.

Quest. How is this to be answered?

Ans. Thus; a Iudge is to take his information in publike matters, by publike euidence, if it bee not against the truth knowne to himselfe; but if it be, then he is not to giue sentence according to that euidence: for so doing, he sinneth against his knowledge and conscience.

Obiect.

The Iudge that giues sentence of Death against an innocent partie found guilty by publike euidence; he knowing him to be innocent doth not put him to death, but they which accuse him and witnesse against him.

Quest. How is this to be answered?

Ans. Thus; though false accusers and witnesses are the chiefe in this action, yet the Iudge is accessary because hee consenteth to them: otherwise *Pilate* that washed his hands and knew Christ to bee innocent, had not sinned in condemning Christ.

Obiection.

The Iudge that followes not his euidence though false, iudgeth against Law; and therefore he may condemne the innocent partie, being cast by false witnesses.

Quest.

Quest. How is this to be answered?

Ans. Thus; he that acquitteth an innocent party cast by false witnesses, goeth not against the intendment of the Law which would haue no innocent party to be condemned; but false witness to be punished.

Quest. What is the fourth way by which the inferiour Magistrate is to provide for the peace, safety, quietnesse, and outward welfare of his Subiects, and those that be vnder his gouernment?

Ans. This; by seeing or taking order, that due & seasonable execution be done on offenders & malefactors, according to the iudgement passed on them; for otherwise Lawes are in vaine, and iudgement according to the Lawes: if they be not put in execution. Iosh. 7. 24.
Rom. 13. 4.

Quest. What is the third way, by which the Magistrate is to use and apply his gifts, and his power, and authority, in that place and Office which hee holdeth in the Common wealth; for the best good of his subiects, and of such as be vnder his gouernment?

Ans. This; by a careful procuring of ciuill honesty, good manners, and good order amongst his subiects, according to his place and power: the chiefe Magistrate according to his place, and the inferiour Magistrate according to his. Tim. 2. 2.

Quest. How is the chiefe Magistrate to procure ciuill honesty, good manners, and good order amongst his subiects?

Ans. Thus; by making such good lawes and Orders in his Kingdome, as serue to maintaine ciuill honesty, good manners, and good order amongst his subiects; and to inhibit and put downe all things that are contrary thereunto; and by seeing those Lawes and Orders duly executed; looking to it as much as is possible, that his Subiects walke orderly, being every one imployed according to his ability in some honest and lawfull calling: and that all lewd persons and practices, and all occasions of lust and vnthriftinesse be remoued; as stewes, houses of filthinesse, houses of gaming, and the like. Rom. 12. 17.
Phil. 4. 8.
Eccles. 5. 8.
1 King. 15. 12.

Q. How is the inferior Magistrate to procure ciuill honesty, good manners, & good order amongst such as be vnder his gouernment?

Ans. Thus; by executing duly and impartially, both by himselfe & by such as be in office vnder him, good Lawes & orders

orders made for the maintaining of ciuill honesty, good manners and good order amongst those that be vnder his gouernment; and for the inhibiting and putting downe of those things that are thereunto contrary: for the inferiour Magistrate is as the hand of the chiefe Magistrate, & good Lawes and Orders are to no purpose, if not executed by such as are put in trust.

Quest. Wherein stands the execution of good Lawes and Orders made for the maintaining of ciuill honesty, good manners, and good order, and for the inhibiting and putting downe of things contrary thereunto by the inferiour Magistrate?

Answ. In three things.

Quest. What is the first of those?

Answ. This; In setting such poore persons as be lustie and strong to worke, and not suffering them to be idle, and to make begging and wandring their trade of life; but punishing them according to Law, if they bee found roauing and wandring; and in seeing that no maintenance or allowance be giuen to such without punishment, vnlesse they will settle themselues to some honest labour and imployment.

*2 Theſ. 3. 10. 11.
12.
Iob. 30. 5. 6. 7. 8.*

Quest. What is the second thing wherein stands the execution of good Lawes and Orders made for the maintaining of ciuill honestie, good manners, and good order; and for the inhibiting and putting downe of things contrary thereunto, by the inferiour Magistrate?

*Deut. 15. 7. 8.
to 13.
Iob. 29. 13. 14.
15. 16.*

Answ. This; in taking order that such persons as be aged, or weake, or be blind, or lame, and not able to labour: or such as haue strength of body and vse it, and yet cannot earne so much as to maintaine themselues and their Families, bee in some compleat sort helped and relieued; that they bee not constrained to begge their bread.

Quest. What is the third thing, wherein stands the execution of good lawes & orders made for the maintaining of ciuill honesty, good manners, & good order; & for the inhibiting & putting downe of things contrary thereunto, by the inferiour Magistrate?

*Leuit. 18. 24.
25. 27. 28. 29.
Deut. 23. 17.
1 Sam. 2. 22,*

Answ. This; in seeing as much as possibly he may, all lewd persons and practices, & all occasions of filthynes & vnrif-tinesse remoued: as stewes, houses of filthynesse, and houses

of

of gaming, and such like.

Now to that relation of certaine persons of superiority and inferiority, in the Common wealth, which is in regard of age.

117

Quest. What is that relation of certaine persons, either of superiority or inferiority in the Common wealth, which is in regard of age?

Ans. It is that which is betweene persons more auncient in yeares, and persons that are younger in yeares.

Of these feuerally: and first concerning persons younger in yeares.

Quest. Wherein stands the due respect, and due carriage of persons younger in yeares, towards those that are more auncient, in regard of their yeares?

Ans. In yeelding two things to them.

Quest. What is the first of them?

Ans. This; reuerence both in heart, word, and deede; esteeming reuerently of them in regard of their age, as a print of Gods Eternitie; and shewing forth their reuerent opinion of them, by giuing them titles of reuerence due to them in their place, and by giuing them the vpper hand, by bowing to them, by rising vp before them, and the like.

Quest. What is the second thing that younger persons are to yeeld to those that are more auncient, in regard of their yeares?

Ans. This; modest behauiour towards them, not presuming to speake before them in matters of waight, but keeping silence till they haue spoken.

Now touching persons more auncient in yeares.

Quest. Wherein stands the due respect and due carriage of persons more auncient in yeares, towards persons that are younger in yeares?

Ans. In yeelding two things to them.

Quest. What is the first of those?

Ans. This; good aduice, counsell and direction, as occasion is offered; aged persons must wisely aduise, counsell & direct younger persons in good things, as occasion is offered.

Quest. What is the second thing that persons more auncient in yeares, are to yeeld to persons younger?

Pro. 16.31.
Isa. 65.20.
Tit. 2.2.3.

Answ. This; good example: aged persons are to giue good example to younger persons, and to goe before them in a wise, sober, graue, and holy conuersation.

Now to that relation of certaine persons, either of Superiority or Inferiority in the Commonwealth, which is in regard of gifts.

Quest. What's that relation of certaine persons either of Superiority or Inferiority in the Commonwealth, which is in regard of gifts?

Answ. It is that which is betweene such as haue good gifts of mind or body, or other outward good gifts; and those that want those gifts, or are inferiour to them in gifts.

Of these in Order: and first of those that want gifts, or are inferiour to others in gifts.

Quest. Wherein stands the due respect, and due carriage of those that want good gifts, or are inferiour in gifts towards those that haue good gifts of minde or body, or outward good gifts?

Answ. In yeelding two things to them.

Quest. What is the first of those?

118

Gen. 41.38.39.
Dan. 4.6.
Mat. 3.11.
2 Pet. 3.15.

Answ. This; an acknowledgement of their good gifts, and a reuerent regard of them for the same, according to the measure of their gifts, & according to the excellency & kinde of them: as they are more reuerently to respect those that haue good gifts of minde, and the graces of Gods spirit in them, then those that haue only good gifts of body or outward good gifts; though they also are to be respected in regard of those good gifts.

Quest. Are men to bee reuerenced for their riches and outward good gifts?

Luk. 16.9.
Pro. 3.9.

1 King. 18.3.4.

Luk. 7.4.5.

Objection.

Answ. Not simply for their riches & outward good gifts; but for the right vse of them; and as they are made instruments to vphold and maintaine vertue.

To honour rich men, is to haue the faith of Christ in respect of persons which is forbidden. 7 am. 2.1.2.3.

Quest. How is this to be answered?

Answ. Thus; the Apostles meaning is, that men ought not to preferre riches before piety; and hee there disswades Christians from honouring rich men being vngodly; and despising

spiling and reiecting godly poore men because they are poore.

Quest. What is the second thing that those that want good gifts, or any inferiour to others in gifts, are to yeeld to those that haue good gifts of minde, and the graces of Gods Spirit?

Answ. This; imitation of their good gifts, and making a good vse of them to themselves: they are to imitate the vertues and graces that are in others, and to labour for them in themselves.

1. Sam: 9. 9.

Ioh: 4. 19, 20.

to 27.

Philip: 4. 9.

Now touching the persons that haue good gifts of minde.

Quest. Wherein stands the due respect and due carriage of such as haue good gifts of minde or body, or outward good gifts towards those that want those good gifts, or are inferiour to them?

Answ. In vRING those good gifts to the glory of God, and to the greatest good of those that want them; not lifting vp themselves aboue their brethren, but bending down, and applying their gifts to the best good of others: thus men are to vse their wisdom, their knowledge, their strength, their wealth and such like.

Rom: 14. 7.

Rom: 15. 1.

1. Cor: 12. 7.

Now to that relation of certaine persons; either of superioritie or inferioritie in the common wealth, which is in regard of care.

Quest. What is that relation of certaine persons, either of superioritie or inferioritie in the common wealth, which is in regard of care.

Answ. It is that which is betweene such as haue care of others, or shew forth their care for the good and benefit of others, as Schoolemasters, Patrons, benefactors and such like, and those that receiue benefit, or may receiue benefit from others.

Quest. Wherein stands the due respect and due carriage of that doe, or may receiue benefit from others?

Answ. In a kinde acceptance of the least benefit, and a thankfull acknowledgement of it, and a louing remembrance of them for it as any occasion is offered: and in vRING it to Gods glory, and to their owne best good.

Gen: 40. 23.

2. Chron: 24.

21. 22.

Act: 22. 3.

Rom: 16. 2, 3, 4.

Quest.

Quest. Wherein stands the due respect and due carriage of such as haue care of others, or shewe forth their care for the benefit of others towards those that doe or may receiue benefit from them?

2.King:2.9.

Iob:29.16.

Act:22.3.

Answ. Intaking the best and wisest course that they can that the benefit they intend to reach out to others, may bee most profitable to them that are, or shall bee partakers of it: as Schoolemasters are to take the wisest course they can for the good of their Scholars.

The Negative part of this Commandement.

119

Quest. What doth the first Commandement forbid.

Answ. Two things in generall.

Quest. What is the first of those?

Answ. The want or neglect of due respect, and of due courage of inferiours towards their superiours, and by consequent of superiours towards their inferiours, and of equals amongst themselves, and so the omission of any of those duties that are required of inferiours, superiours, or equals one towards another; whether generall, or particular.

Quest. What is the second thing forbidden in this Commandement?

Answ. Whatsoever is contrary to the due respect, and due carriage of inferiours towards their superiours, and of superiours towards inferiours, and of equals one towards another, and doth diminish or impeach the dignitie that God hath bestowed on others.

Of these severally.

Quest. What are the things that are contrary to the due respect and due carriage of inferiours towards their superiours?

Answ. Two things especially.

Quest. What is the first of those?

Leuit:20.19.

Deut:27.16.

Gen:9.22.

Prou:30.11.17.

Iud:ver:8.

Exod:22.28.

Ecclesi:10.20.

1.Tim:5.19.

Answ. This; a light and a base esteeming, a despising and contemning of superiours, as the Anabaptists doe in their iudgment & opinion, shewing forth that light estimation, & that contempt of them by contemptuous words, gestures or deedes; as by wishing ill to them, by mocking and scorning of them, by speaking ill of them, and railing them, by smiting of them or the like.

Quest.

Quest. What is the second thing that is contrary to the due respect and due carriage of inferiours towards their superiours?

Ans. This; disobedience to superiours; when inferiours are Deut: 21. 18. stubborn, and refuse to yeeld obedience to their superiours Rom: 1. 30. as they ought.

Quest. Wherein doe inferiours shew forth their disobedience towards their superiours?

Ans. In two things.

Quest. What is the first of these?

Ans. This; in resisting the lawfull authoritie of their superiours, refusing to bee governed by them, and in contemning their good counsels, and their iust and lawfull commandements. Gen: 28. 39. 2.Sam: 15. 10. 11. 12. Mat: 21. 30. Tit: 2. 15.

Quest. What is the second thing wherein inferiours doe shew forth their disobedience towards their superiours?

Ans. This; in resisting their superiours when they exercise their power over them, in admonishing, reprovuing, or correcting them; then murmuring, or rising vp against them, or flying from them. Gen: 16. 6. 9. Deut: 21. 18. Prou: 13. 1. Tit: 2. 9.

Quest. What are the things that are contrary to the due respect and due carriage of superiours towards their inferiours?

Ans. Two things especially.

Quest. What is the first of these?

Ans. This; a light, vaine, wicked and vnseemely carriage of themselues in the sight of their inferiours; when superiours carry themselues lightly, vainely and wickedly, and vnseeming them in respect of their age, place or gifts before their inferiours, and thereby not onely bringing dishonour to God, in whose place and roome they stand as they be superiours; but bring also iust disgrace and contempt on their owne persons, or on their places or gifts. 2.Sam: 6. 20. Zeph: 3. 4. Rom: 2. 17. to 26. Tit: 2. 15.

Quest: What is the second thing that is contrary to the due respect and due carriage of superiours towards their inferiours?

Ans. This; the abuse of that authoritie & power that God hath put into their hands over their inferiours: when superiours abuse and peruert that authoritie and power that God hath giuen them for the good of those over whom they are

set

let, to the hurt and wrong of those that be vnder them.

Quest. How doe superiours abuse that authoritie and power that God hath put into their hands ouer their inferiours?

Answ. Two wayes.

Quest. What is the first of those?

1 King: 12. 11.

2 Chron: 13. 9.

Eccles: 10. 5. 6. 7.

Micha: 3. 2.

Isai: 5. 23.

Ezech: 13. 18.

21.

1 Sam: 2. 23.

Ephes: 6. 4. 9.

Coloss: 3. 21.

Mat: 20. 24.

Mat: 23. 6.

Prou: 13. 10.

Num: 12. 1. 2.

Ioh: 19. 10.

2 Tim: 3. 2. 3. 4.

Zach: 11. 16.

1 Tim: 5. 13.

1 Pet: 4. 15.

1 Pet: 4. 15.

1 Pet: 4. 15.

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1 Pet: 4. 15.

1 Pet: 4. 15.

Answ. This; when they exercise it to the fauouring, countenancing, and aduancing of the wicked and vnwothy, and the discountenancing, disgracing, and putting downe, and keeping vnder of the godly and well deserving.

Quest. What is the second way by which superiours abuse that authoritie and power God hath put into their hands ouer their inferiours?

Answ. This; when they exercise it, either with too much lenitie, or with too much seueritie.

Quest. What is that which is contrary to the due respect and due carriage of equals amongst themselves?

Answ. This; the aduancing and preferring themselves one about another, either in opinion or practise, and disdayning one another.

Quest. Whence is it that inferiours, superiours, or equals, doe things contrary to the due respect and due carriage that they owe one to another?

Answ. It proceedes, either out of pride and arrogancy, or selfe-loue, or carelesnesse, not to know their duty, or knowing it not to practise it; or curiositie, men busying themselves with the duties of others, and meddling with things not appertayning to them.

The confirmation of the fifth Commandement.

Hitherto of the precept, now to the confirmation of it by a promise made to such as yeeld obedience to it in these words. *Exod: 20. 12. That thy dayes may bee long in the land which the Lord thy God giveth thee.*

121

Quest. How is it that the Apostle calls this the first Commandement: which promise, Ephes: 6. 2. seeing there is a large promise of shewing mercy to thousands, to them that loue God, and keepe his Commandements, annexed to the second Commandement?

Answ.

Answ. This is the first Commandement that hath a speciall and particular promise, the other promise annexed to the second Commandement is generall to all those that loue God, and so not restrained onely to that precept; but is extended generally to the obedience of the whole law.

Quest. What is the blessing promised in these words, That thy dayes may bee long in the land which the Lord thy God giueth thee?

Answ. Length of dayes, long life and prosperitie, and whatsoeuer belongeth to a mans welfare and well beeing in this life. Ephes: 6. 3.
Deut: 5. 16.

Quest. Why is the blessing of long life and length of dayes promised to them that honour their parents, rather then any other particular blessing?

Quest. For this reason, because parents are instruments and meanes of this life, therefore it pleaseth the Lord to make this promise, and to giue them long life for a blessing who dutifully and respectiue ly behaue themselves towards their parents.

Quest. Is long life in this world a blessing, and a thing to be desired?

Answ. Yes it is; for our temporary life is giuen vs that in it we may vse all good meanes to attaine to life and saluation, and it is the time of repentance, and the time of grace and of saluation. Ecclesi: 9. 4, 5, 6,
10.
Psal: 6. 5, 6.

Mans life in this world is full of trouble and griefe, and subiect to many miseries: Moses saith, Psal: 90. 10. The time of our life is threescore yeares and ten, and if they bee of strength fourescore yeeres, yet their strength is but labour and sorrow. And Ecclesi: 12. 1. Salomon calles old age, euill dayes and yeeres wherein we shall say we haue no pleasure; therefore long life and length of dayes may seeme to be rather a discommoditie then a benefit or blessing. Obiection.

Quest. How is this to be answered?

Answ. The answer to this is two-fold.

Quest. What is the first answer?

Answ. This; mans life in this world is full of trouble and misery, not of it selfe, but by mans owne fault, and therefore not-

notwithstanding the troubles and miseries of it, in it selfe it is to be esteemed a benefit and blessing of God.

Quest. What is the second answer?

Philipp: 11. 22. 23

Heb: 12. 10. 11.

1. Pet: 1. 10.

Ans. This; troubles and miseries of this life are sanctified to Gods children, and made good and profitable to them, and to them they are sweetned with supply of inward comfort, and the Lord giues grace to his children living long in this world to increase in grace and goodnesse, and to gaine vnto themselves more assurance of eternall life, and therefore though mans life bee full of miseries; yet as God promiseth continuance of it to his children it is a great blessing.

122

Quest. What is that land here spoken of in this promise, That thy dayes may bee long in the land which the Lord thy God giueth thee?

Psal: 24. 1.

1. phel: 6. 3.

Ans. In respect of the Israelites the land of *Canaan*, which was giuen them of the Lord for a possession; but in respect of vs it is to bee vnderstood generally of any place wheresoeuer wee bee in the world: that such as honour their parents, they haue right of dwelling in that place where they be from the Lord, whose is the whole earth, *Psal: 24. 1.* Therefore the Apostle puts it downe generally, *Ephes: 6. 3.*

Quest. How is long life and length of dayes in this world a blessing peculiar to such as honour their parents, seeing the wicked, and disobedient to parents sometimes liue long?

Iob: 31. 13. 14.

Eccles: 8. 12. 13.

Isai: 65. 20.

Rom: 2. 5.

Ans. For the most part it falleth out that the wicked and disobedient to parents, are punished with vntimely death, *Prou: 20. 20.* *Prou: 30. 17.* But if God giue long life to them in this world, it is either in mercy to bring them repentance, they being such as belong to Gods election: or in iudgement to heape more misery on them in this life, sometimes in the same kinde by the stubbornnesse and disobedience of their owne children and inferiours, and to leaue them more inexcusable at the day of iudgement, and to heape greater wrath on them.

Quest. How is the promise here made fulfilled, seeing some that honour their parents, are taken away and die in their youth?

Ans.

Answ. So farre as long life may bee good, and a benefit to Gods children; so farre God giueth it to them, but if hee in his infinit wisdome see it better for them to be gathered to their fathers, and so to bee free from sinne, and from being infected with the corruptions in the world, or from the miseries and euils to come: hee takes them away, and hee recompenceth the want of temporall life, with eternall life.

Gen:25.8.
Iob:42:17.
1.King.14.13.
Isai:1.57.1.

But is it not Gods promise, for he here promiseth long life in this world.

Obiection.

Quest. How is that to be answered?

Answ. Thus; the Lord taking his children from earth to heauen in their yonger dayes doth not breake his promise, but increaseth his blessing, as hee that promiseth a penny and giueth a pound breakes not his promise: so the Lord is not to be challenged of breach of promise.

Quest. What things may bee further gathered from this promise, that thy dayes may be long in the land which the Lord thy God giueth thee?

Answ. Three things especially.

Quest. What is the first of these?

Answ. This; that due respect and due carriage of inferioriours towards superiours, of superiours towards inferioriours, and of equalls one towards another is greatly pleasing to God.

Coloss.3.20.

Quest. What is the second thing?

Answ. This; that the best course that parents can take that it may goe well with their children, is to instruct and nurture them in godlinesse, and to bring them vp in the feare of the Lord: and that they that are carelesse and neglect this duty, (doe as much as in them is) shorten the dayes of their children.

2.Sam:13.14.
28.29.
2.Sam:15.32.

Quest. What is the third thing?

Answ. This; that long life in this world commeth not by nature or good constitution of body, but of the good pleasure and providence of God, the Lord granting it, and blessing the meanes to that purpose.

Psal:31.13.
Ecclesi:2.8.

Now

Now to the sixth Commandement.

Thou shalt not kill.

123

Quest. *Why is the Commandement that forbids killing or murder, next to that of honouring parents?*

Ans. For two reasons.

Quest. *What is the first of those?*

Ans. This ; because the Lord hauing in that Commandement of honouring parents , established degrees amongst men, and humane societies; nothing is more necessary for the continuance and safegard of humane societies, then that the life of man be preserued.

Quest. *What is the second reason?*

Ans. This ; because murder commonly comes from the breach of the fifth Commandement, and the breach of the fifth and sixth Commandements commonly goe together : the first murder that euer was, came from a desire of superioritie, because *Cain* thought himselfe not so greatly fauoured of God as *Abel* ; so *Esau*, so *Iosephs* brethren.

Quest. *Why is the Commandement that forbids murder set before the other Commandements that follow?*

Ans. Because the greatest hurt and wrong that can be done to a man is touching his life, death taking away a mans being simply, which other wrongs doe not, and of all earthly things life being most precious to a man, and in greatest account with him.

Quest. *What are the words of the sixth Commandement?*

Ans. Those that we finde, *Exod: 20. 13. Thou shalt not kill, or thou shalt doe no murder.*

Quest. *Doth this Commandement forbid killing of anything that hath life?*

Ans. No it doth not ; notwithstanding this prohibition the Lord hath giuen to man libertie to take away the life of some creatures ; as of herbes, plants, and of bruit creatures, being appointed for the nourishment of man, and wee may law-

Gen:4.5.
Gen:27.41.
Gen:37.4.5.
8.20.

Lob:2.4.

Gen:9.3.
1.Cor:10.25.
Deut:22.6.7.
Prou:12.10.

lawfully kill them for our use, time and place, and other circumstances being duly obserued, and so as in killing of bruite creatures we are not cruell, nor put them to more paine then we must needs.

Quest. What is then meant by the Word, Kill or Murder, Thou shalt not kill, or thou shalt doe no murder?

Answ. Any kind of wilfull hurting or endammaging of the life and person of man.

Quest. What is the ground of that prohibition, Thou shalt not wilfully hurt or endammage the life and person of man?

Answ. Both the participation of the same image of God, and also of the same flesh. In that all men beare the same image of God as they bee reasonable creatures, and euery man is also of the same flesh comming of one roote, namely, of Adam: and therefore for one man to kill or murder another is a wrong to Gods image, and repugnant and contrary to nature; for it is contrary to nature for a man to be cruell to his owne flesh.

Quest. What is the summe of this Commandement?

Answ. This; that the life and person of men bee not any way by man impeached, hurt or endammaged, but that it be by man euery way, and by all good meanes preserved.

Now this Commandement being negatiue, I will first shew what it forbids.

Quest. What doth this Commandement forbid?

Answ. In generall euery thing whatsoever that tendeth to the hurt or hinderance of the life of man; either the life of his body, or the life of his soule,

And first concerning the hurt or hinderance of the life of the body of man.

Quest. What are the things that hurt or hinder the life of the body of man?

Answ. They are either things of practise, or things of omission.

Quest. What are the things of practise, that doe hurt or hinder the life of the body of man?

Answ:

Ans. They are either inward in the heart, or outward in word or in deede.

Of these in Order.

Quest. What are the inward things in the heart that doe hurt or hinder the life of the body of man?

Ans. They are in number foure especially.

Quest. What is the first of those?

Ans. This; Hastie, rash, vnaduised, vniust and sinfull anger.

Mat. 5. 22.
Eccles. 7. 11.

Quest. What is rash, vnaduised, vniust, and sinfull anger?

Ans. Such as is either hastily conceived without iust and sufficient cause, or the cause being iust and weighty, such as is directed amisse: as either against the person, or against the offence only, as it is an offence to men, as an iniury and wrong bringing hurt and dammage to men, and not as an offence to God; or such as exceedeth either in time or in measure, and becomes hot fiery anger, furious and raging, troubling the minde, and making a man or a woman forget duty to God and men.

Num. 24. 10.
1 Sam. 17. 28.
Ephes. 4. 26.
Gen. 49. 6. 7.
Dan. 3. 19.

Quest. What is the second inward thing in the heart, that doth hurt or hinder the life of the body of man.

Ans. This; malice or hatred, which is old anger or continued wrath; and it is anger or wrath kept close in the heart, cloaked and couered for a time with purpose to doe hurt, and waiting for oportunitie to doe mischief: such was Cains anger. Gen. 4. 5. 8.

Leui. 19. 17.
1 Iohn. 2. 9. 11.
1 Iohn. 3. 15.

Quest. What is the highest degree of malice or of old and continued anger?

Ans. Such a malicious affection as is implacable and can neuer be appeased, but is full set at all times, and by all meanes to doe mischief: such was the affection of Saul towards David, who though hee wept and acknowledged his fault to David, 1 Sam. 24. 17. 18. 19. 20. and againe confessed his sinne, saying behold I haue done foolishly, and haue erred exceedingly; 1 Sam. 26. 21. yet malice was so deeply rooted in his heart, as he sought Davids death till his owne dying day.

Psal. 120. 6. 7.
Rom. 1. 30.

Quest. What is the worst kind of malice or hatred?

Ans.

Answ. This; when men malice or hate others, either for the good things they see in them, or for telling them of their faults, though they pretend other causes of their hatred.

Ioh. 3. 12.
Mat. 10. 22.
1 King. 22. 8.
Ioh. 7. 7.

Quest. What if an enemy be a wicked man, is it not then lawfull to hate him?

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Answ. No; we may indeed hate his sinne but not his person. *Psal.* 139. 21. 22. David hated them not in respect of their persons, but in respect of their sinne as they were enemies to God.

Luke, 14. 26. Christ saith, If any man come to me and hate not his Father and Mother, & Wife, & Children, & Brethren, & Sisters, & his owne life also: it may seeme therefore that hatred is not vnlawfull.

Obiection.

How is this to be answered?

Answ. Thus; hatred of Father and Mother, and wife and children, and brethren and sisters, is not there simply commanded nor simply allowed: but the meaning is, that in the comparison of Christ, and of the constant profession of his Gospell, Christians are to dispise Father, Mother, Wife, Children, Brethren, Sisters; yea to hate them, as appeares. *Mat.* Chap. 10. 37.

Quest. What is the third inward thing in the heart that doth hurt or hinder the life of the body of man?

Answ. This; enuie, whereby men grieve and repine at good things that others haue, which they would haue and cannot; whether they be good things of the minde, or body, or outward good things; & doe hate them for those good things: for enuie is a compound of carnall grieve and hatred. Thus the deuill was a murdherer from the beginning; *Ioh.* 8. 44. in that he enuied the good estate of our first parents, & neuer rested vntill hee had thrust them out of it. Thus the high Priests of enuie hated Christ for his most excellent sayings and doings.

Gen. 26. 14. 15
Gen. 30. 1.
Nomb. 11. 28.
29.
Mat. 27. 18.

Quest. Whence comes it that men enuie others and grieve and repine at the good things of others?

Gal. 5. 26.
1 Tim. 6. 4.
1 Cor. 13. 4.

Answ. Out of pride and out of abundance of selfe-loue.

Quest. How farre doth enuie carry an enuious person in sinne?

Answ. Both to a wishing of euill and hurt to another and the fall of another, and to a reioycing in the hurt and euill and the fall that comes to another.

Pro. 17. 5.
Pro. 24. 17. 18.
Iob. 31. 29. 30.

Objection.

Exod: 15. Moses and the people sung praise to God at the destruction of Pharaoh. *1 Sam: 25.39.* David reioyced for Nabals death. *Prov: 11.10.* It is said, *When the wicked perish there is ioy:* Therefore it may seeme that men may reioyce at the fall of others their enemies.

Quest. *How is this to be answered?*

Psal. 58.10, 11.

Answ. Thus; *Moses* and the people, and *David* reioyced at the ruine and fall of their enemies, not out of an envious mind, simply delighting in their destruction, but for the execution of Gods iustice on their enemies; and for his mercy in deliuering them from danger and from the hands of their enemies: and thus Gods Children may reioyce at the ruine and fall of their enemies that do persecute them & the Church of God: not out of enuie, pleasing themselves in the hurt of any, be they neuer so wicked and vile; but out of loue to God and to his glory; for the manifestation of his iustice: they may magnifie and praise his iustice in punishing such wicked persons.

Question. *What is the fourth inward thing in the heart that doth hurt or hinder the life of the body of man?*

Leuit. 19.18.

Luk. 9.54.55.

Answ: This; desire of reuenge, which is when men to satisfie their owne corrupt and troubled minds for wrong done, or supposed to bee done to them; desire to requite euill for euill, and to right themselves by extreamity and by punishment in full proportion; according to their reuengefull mindes.

Objection.

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Judges. 16.28. *Samson* prayed to God and besought him that he might bee strengthened, to bee avenged on the *Philistims*; it may seeme that hee had a desire of reuenge, and therefore men may sometimes desire reuenge.

Quest. *How is this to be answered?*

Answ. Thus; *Samson* was raised vp and appointed of God to bee a Iudge and Captaine ouer his people *Israel*, to auenge the iniuries and wrongs done to them and to himselfe by the *Philistims*: and though hee was at that time a captiue in the hands of the *Philistims*; yet as hee was able hee went on in executing of his Office, and

and he called on God to prosper him in the execution of it, being thereunto carried, not with desire of priuate reuenge, but with a pure zeale to Gods glory in discharging his duty, though he lost his life in doing of it, and so his example is no warrant for any to desire reuenge.

Reuel: 6. 10. The holy Martyrs vnder the altar crie out *Obiection.*
How long Lord holy and true, dost not thou iudge and auenge our blood on them that dwell on the earth; It seemes therefore they desired reuenge and full vengeance on those that haue shed their blood, and so it is not vnlawfull to desire reuenge.

Quest. How is this to be answered?

Answ. Thus; the holy Martyrs in heauen are brought in vnder a vision crying for vengeance, not out of any desire of reuenge, not in respect of any wrong or cruelty shewed to them; but out of a loue and burning zeale to the glory of Christ, that Christ might be glorified in the confusion of his enemies, and their crying for vengeance is rather to shewe what iudgement of God abideth for their cruell persecutors, then what minde they beare towards them; and that their cause cryeth for vengeance as *Abels* blood did, *Gen: 4. 10.* And to shewe that howsoeuer the Lord delay for a time, yet hee hath not forgotten the blood of his seruants, but that it cries in his eares, and that hee will one day bring their cruell persecutors to their account: that is the meaning of the place, and so this is no warrant to desire reuenge.

Gen: 4. 10.

Psal: 94. 1. 2. 3. The Psalmist prayes to God the auenger that he would take vengeance on the wicked, and hee prayes in faith with a desire to obtaine what he prayed for. Therefore we may likewise desire reuenge.

Obiection.

Quest. How is this to be answered?

Answ. Thus; the words of the Psalmist there, are rather a prophesie and a prediction, then a prayer.

Againe, the Psalmist there prayes for vengeance on the wicked, not out of a corrupt desire of priuate reuenge as they were his enemies, but as they were the enemies

of God incureable, which hee was able to discerne; and out of zeale to Gods glory, and the good of his Church, that the name of God might not be longer blasphemed, nor his Church oppressed, and cruelly wronged, and so this is no warrant for reuenge.

Quest. May not men in using the lawfull helpe of the Magistrate for righting of the wrongs done unto them, desire reuenge; the Magistrate being Gods Minister to take vengeance on them that doe euill, Rom. 13. 14?

Rom: 12. 19.
Philip: 4. 5.

Ans. No, they may not; for so doing they make the Magistrate but an instrument of satisfying their corrupt desire, and they abuse the lawfull helpe of the Magistrate. Men are to vse the helpe of the Magistrate in the wrongs done to them, onely with a desire to relieue themselves, and to helpe forward the common peace, and that Gods iustice and goodnesse may bee manifested for the bettering of those that wrong them. Rom: 12. 19. *Avenge not your selues, either by your selues, or by the helpe of others: therefore desire not reuenge.*

Quest. What are the things outward in word that doe hurt or hinder the life of the body of man?

Ans. They are in number five especially.

Quest: What is the first of those?

Prou: 12. 18.
Mat: 5. 22.
Rom: 3. 14.
1. Coa: 6. 10.
2. Ephes: 4. 31.

Ans. Bitter and cursed speaking, hard, spitefull, venomous and prouoking tearmes: when men breake out into brawling, rayling, reuiling and reproachfull tearmes one against another.

Quest. What is the worst kind of rayling and reuiling?

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2. King: 19. 4.
Act: 24. 14.
Mat: 5. 11.
1. Pet: 4. 14.

Ans. This; when men either raile and speake euill of religion it selfe, or doe raile and reuile religious persons for religions sake, because they are religious and doe truely feare God and make conscience of their wayes.

Quest. Are hard words and bitter tearmes alwayes unlawfull, and may they neuer be used?

1. Sam: 13. 13.
Iob: 2. 10.
Isai: 1. 10.

Ans. Hard words and bitter tearmes may sometimes be used, and not be cursed speaking: as when publike persons, Magistrates

Magistrates or Ministers, or other gouernours in families, by vertue of their place and calling vse them not in way of reproach, but in way of iust reproofe, and in loue intending the good and amendment of those they doe re-
proue,.

Quest: *What is the second thing in word that doth hurt or hinder the life of the body of man?*

Ans. This; wrangling and contentious speach betweene parties disagreeing; neither partie will yeeld, but each one striues to haue the last word, whereby difference and disagreement betweene them is increased.

Luk:13.32.
Luk:24.25.
Gal:3.1.
Iudg:8.1.2.3.
Prou:15.1.
Phillip:2.14.

Quest. *What is the third thing in word that doth hurt or hinder the life of the body of man?*

Ans. This; crying, and vnseemely lifting vp of the voyce; when men or women being at variance in priuate speeches, doe through choler and malice lift vp their voyces, and speake so loud that they may bee heard a farre off; and thereby they are more encouraged, and incensed one against another.

Ephes:4.31.

Quest. *What is the fourth thing in word that doth hurt or hinder the life or the body of man?*

Ans. This; threatening speech, when as men or women from an inward dislike and rage in their owne priuate cause doe giue out threatening words against others, as that they will be meete with them and the like.

Psal:94.4.
Act:9.1.

Quest. *What is the fift thing in word that doth hurt or hinder the life of the body of man?*

Ans. This; mocking, scoffing, and deriding speech, when as men or women out of hatred and contempt of others doe either in plaine tearmes and wordes mocke and deride them, or gird and taunt them, or iest on them by priuie and close nippes, thereby seeking to disgrace them, and to glad their owne hearts, and to make themselves and other merry by grieuing of them.

2.King:2.23.
Ioh:19.2.
Act:2.13.
2.Sam:6.20.
Ephes:5.4.

Quest. *What is the worst kind of mocking, scoffing, and deriding?*

Gen:21.9.

Gal:4.29.

2.Chron:36.16

Psal:69.11,12.

Psal:119.51.

Heb:11.36.

Obiect.

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Answ. This; when men mocke and scoffe, and taunt others for well doing, and for refraining from euill, for their pietie and religion, and for the vertues and graces that God hath giuen them. Thus *Ismael* mocked *Isaack*, *Genes: 21. 9.* compared with *Gal: 4. 29.*

1. *King: 18. 27* *Elijah* mocked *Baals* Priests, and iested on them at noone and saide, cry aloud for he is a God: it may seeme therefore that mocking of others, and iesting on them is not alwayes vnlawfull.

Quest. How is this to be answered?

Answ. Thus; *Elijah* mocked *Baals* Priestes, not with a minde to please himselfe in their disgrace, and to make himselfe and others merry by griening of them: but hee vsed that manner of speaking out of his zeale to Gods glory, thereby the more plainly to discouer to them the grosse-nesse of their Idolatry, in that they were so foolish as to worship such a God as could not heare; and the more sharpely to reprocue them for the same. Thus did *Isaijah* with the grosse Idolaters of his time, *Isai: 44. 16.* Therefore the practice of *Elijah* doth not warrant mocking, and scoffing, and deriding.

Quest: What are the things outward in deed, that doe hurt or hinder the life of the body of man?

Answ. They are either in countenance, and in some gesture and carriage of the body, or of some part of the body: or they are other acts and deedes.

Quest. What are the things in countenance, and in some gesture and carriage of the body, or of some part of the body, that doe hurt and binder the life of the body of man?

Answ: All signes and gestures of the body that expresse rash anger, contempt, and despite of heart towards another, or others one or more; as lowring, casting downe the countenance, disdaine full, froward and churlish behauiour, nodding or shaking the head in contempt, snuffing, tushing, gee-ning, gurning, flinging away in a chafe, or the like.

Deu: 25. 9. The law of God did permit a widow to spit in the face of her husbands brother, or next kinsman before the Elders of

Gen:4.5.

Gen:31.2.

1.Sam.25.17.

Mat:9.24.

Mat:27.39.

Luk:16.14.

Act:7.54.

Obiection.

of the City or Place, if hee refused to raise yp seede to his Brother.

Quest. How then is euery gesture of the body, expressing contempt of another, a thing that doth hurt or hinder the life of the body of man, and a degree of murther?

Answ. The Lord might command her so to doe, to manifest his great dislike of the want of loue in him towards his dead Brother.

Againe, the word may be fitly translated, and spit in his sight (that is) spit on the ground before him, that hee might see her: and that seemes to be the true meaning of that place. *Deut. 25. 9.* *וירקח בפניו*
Deut. 4. 37. God is said to bring the Israelites out of Egypt in his face (that is) in his sight: therefore this is no warrant for any such gesture, expressing the contempt of another. *וירקח בפניו* *Deut. 4. 37.*

Quest. What are the other aets and deeds that doe hurt or hinder the life of the body of man?

Answ. They are such as either hurt or hinder a mans owne life, or the life of another or others, one or more.

Quest. What are the aets and deedes that hurt and hinder a mans owne life?

Answ. They are either present meanes of the taking away of a mans owne life, and of selfe-murther; or lingering meanes of taking of it away.

Quest. What are the present meanes of taking away of a mans owne life, and of selfe-murther?

Answ. They are such as doe presently bereaue a man of his life; as when a man or woman layes violent hands on himselfe, or her selfe, and doe murder themselves, by hanging themselves, by drowning, or the like: which is a sinne most monstrous and vnnaturall. *Ephe. 5. 29.*

Quest. Whence comes it that men or women lay violent hands on themselves; and what may be the causes of selfe-murder?

Answ. Commonly these; horror of conscience, and dispaire of Gods mercy, as in Judas, *Mat. 27. 4. 5.* Feare of worldly punishment or shame, *1 Sam. 31. 4. 2 Sam. 17. 23.* Monstrous pride, when men or women will not bee at all, vnlesse they may be as they list themselves; as when they are plunged into remediless & extreame penury, and want of outward things.

Iudges:

Obiection.

Judges 16. 30. Samson killed himselfe and hee sinned not in so doing : it may seeme therefore that selfe-murder may be sometimes lawfull.

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Quest. *How is this to be answered?*

Ans. Thus ; first, it cannot be properly said that Samson did kill or murder himselfe: he died indeed in the execution of his Office, which was to auenge the iniuries and wrongs done to himselfe and to the Israelites, by the Philistims : yet his intent was not to kill himselfe, but only to take reuenge, though it were to the hazard, and to the losse of his life.

Secondly, he had a speciall direction of Gods spirit to do as he did, and his example is speciall ; for he was in his death a figure of Christ, as he conquered his enemies more in his death then in his life : so did Christ.

Quest. *For the auoyding of some great danger, or some great sinne : as deniall of Christ in the time of persecution or the like, may it not be lawfull for men to make away themselves.*

Mat. 10. 23.
1 Cor. 10. 13.

Ans. No, it may not ; in such cases God hath not appointed that as a lawfull remedie ; but men are then to helpe themselves (if possibly they can) by flying away, or by other lawfull meanes ; and they are to haue faith in the promise of God, that he will giue an issue in euery temptation.

Quest. *What are the lingring meanes of taking away of a mans owne life, and of selfe-murder.*

Ans. They are such as fret and weaken the body, and impair the health of it by degrees, and by little and little.

Quest. *What are those things that fret and weaken the body, and impair the health of it by degrees?*

Ans. They are foure especia'ly.

Quest. *What is the first of those?*

Pro. 23. 29, 30.
Isa. 5. 11.
Hose. 7. 5.

Ans. Intemperancie in dyet, surfeting, riot, and excesse in eating and drinking, which brings sicknesses and diseases on the body.

Quest. *What is the second lingring meanes, fretting and weakening the body, and impairing the health of it by degrees?*

Pro. 20. 4.
Pro. 21. 25.
Pro. 2. 18, 19.

Ans. Idlenesse, and vnchastity, and abusing of the body to who done and vncleanesse; whereby men or women bring
griuous

grievous and foule diseases on their bodies.

1 Cor. 6. 18.

Quest. What is the third lingring meanes of taking away of a mans owne life, and of selfe-murder?

Answ. A carelesse and wilfull neglect, a refusing of the good meanes of help, that serue to preserve the life of the body: as wholesome dyet, cloathing and physicke; especially in the time of sicknesse.

2 King. 20. 7.

1 Tim. 5. 23.

Quest. What is the fourth lingring meanes of taking away of a mans owne life, and of selfe murder?

Answ. This; a voluntary rushing into danger, either certaine and vnauoydable, or very likely, without any iust calling from God: as when men rush into houses infected with the plague, ride through dangerous places needlessly without weapons, in a brauery take on them to ride, runne, or goe so farre in such a time, which they cannot doe without hurt to their bodies, only for a little gaine or such like, which is a tempting of God.

Mat. 4. 6. 7.

Quest. May not the body be weakened, and the health of it bee impayred by inward causes alone, without any outward act or deede?

Answ. Yes it may, and many times it is; as by distrustfull carking care, worldly sorrow, griefe, enuie, and the like.

1 Tim. 6. 10.

Psal. 55. 23.

Pro. 17. 22.

2 Cor. 7. 10. Psal. 112. 10. Pro. 14. 30.

Quest. What are the acts and deeds that hurt or hinder the life of another, or others, one or more?

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Answ. They are either acts and deeds proper only to publike persons and gouernours; whether they bee Magistrates, or gouernours in the Family, or common to publike persons, and to priuate persons.

Quest: What are the acts and deeds proper only to publike persons and gouernours; whether Magistrates or Gouernours in the Family, that hurt and hinder the life of another, or others, one or more?

Answ. They are foure especially.

Quest. What is the first of those?

Answ. This; any wicked and vniust Law, Statute, Ordinance, Edict, charge or command, made or giuen by publike persons and gouernours; when publike persons and gouernours

Exod. 1. 15. 16.

22.

Dan. 3. 4. 5. 6.

Dan. 6. 7. 8. 9.
Mat. 2. 16.

nours abuse their authority and power tyrannously, to entrap or to destroy others by any wicked and vniust Law, Statute, Ordinance, Edict, or command.

Quest. What is the second act and deed, proper only to publike persons and gouernours: whether Magistrates or Gouernours in the Family, that doth hurt and hinder the life of another, or others, one or more?

Amos. 2. 6.
Amos. 6. 12.
1 King. 21. 11.
12. 13.
Pro. 17. 15. 26.
Luk. 23. 24. 25.

Answ. This; giuing of vniust and wrong Iudgement, awarding of sentence in causes iudiciall, contrary to right and equitie: when publike persons giue vniust iudgement in matters ciuill, concerning Lands or goods, or in matters criminall concerning the body or life, doe wittingly and willingly giue wrong iudgement, either to the condemning of the innocent, or to the iustifying and deliuering of the guilty and euill doer: herein they are murderers.

Quest. What is the third act and deede, proper only to publike persons and gouernours; whether Magistrates or Gouernours in the Family, that doth hurt or hinder the life of another, or others, one or more?

Exod. 23. 7.
1 Sam. 22. 17.
18. 19.
Acts. 12. 2.
1am. 5. 6.
Gen. 16. 6.
Leuit. 25. 43.
Deut. 25. 2. 3.

Anf. This; the inflicting of vniust and vndue punishment on others: when publike persons, Magistrates, or Gouernours in the Family, out of their rage and passion, either punish the innocent and such as haue not offended, or they exercise tyrannous cruelty and extreimity in correcting and punishing them that doe offend; and doe punish offenders vnmercifully.

Quest. May not publike persons and gouernours bee cruell in sparing offenders and malefactors?

1 Sam. 15. 26.
Num. 35. 31.
32. 33. 34.
1 King. 2. 31. 32.

Answ. Yes, they may: in sparing those that ought to bee punished, they many times bring the plagues of God on whole societies, on Townes, Cities or Counnryes; and they lay them open to Gods vengeance, which is great cruelty. 1 Sam. 15. Saul spared Agag who should haue beene slaine, and that caused the Lord to take away the Kingdome from him and his posterity. vers. 26.

Quest. What is the fourth act and deede proper only to publike persons and gouernours; whether Magistrates or Gouernours in the Family, that doth hurt or hinder the life of another or others, one or more?

Answ.

Answ. Cruell oppressing of others; when Magistrates, or Gouvernours in the Family, do cruelly wrong and oppresse those that be vnder them: as by laying too heauy burthens on them, by getting what they can from them for their owne priuate gaine; by vsing their labours for little or no wages and the like: whereby they make them wearie of their liues.

Gen. 10. 8. 9.
Iere. 22. 13. 17.
Micha. 3. 1. 2. 3.
Zeph. 3. 3.
Iam. 5. 4.

Quest. What are the acts and deeds common both to publike and priuate persons, that hurt or hinder the life of another, or others one or more?

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Answ. They are either such as tend to the hurt of the body of another or others, and yet for the present take not away the life: or such as doe hurt the body and take away the life of another, or others one or more.

Quest. What are the acts and deeds common both to publike and priuate persons, that doe hurt or hinder the life of the body of another or others, one or more; and yet for the present take not away the life?

Answ. They are five especially.

Quest. What is the first of those?

Answ. This; hard and cruell dealing with others, oppressing and wronging them; either by encroaching on them by violent extortion, as inclosers; such as ioynne house to house: such as ingrosse commodities, as Corne, or the like; or by fraud and circumuention in bargayning; or by troubling and vexing them with vniust suites and vndue courses in Law, or other molestations: whereby they are worne out, and deprived of meanes of life.

1 King. 21. 13.
16.
Pro. 11. 26.
Isa. 5. 8.
Amos. 8. 4. 5. 6.
1 Thes. 4. 6.
1 Cor. 6. 8. 10.
Iam. 2. 6.

Quest. What is the worst kinde of oppressing and wronging of others?

Answ. This; when men oppresse and wrong impotent, feeble, poore persons, strangers, Fatherlesse, Orphants, or Widowes.

Exod. 22. 21. 22.
Deut. 24. 14. 17.
Ierem. 22. 3.
Zach. 7. 10.

Quest. What is the second act or deede common both to publike and priuate persons, that tendeth to the hurt of the body of another, or others, one or more; and yet for the present take not away the life?

Answ. This; Combining with others, and conspiring with

with.

with them, and lying in wait for the killing, or for the mischeiuing of another or others, one or more. 2 King. 9. 14. 15. 2 King. 25. 23. 24. Iere 11. 19. 21. Iere. 18. 18. Pro. 1. 11. Acts. 23. 12. 13.

Quest. What is the third act and deede common both to publike and prinate persons, that tendeth to the hurt of the body of another or others, and yet for the present takes not away the life?

Judg. 16. 9. &c.
1 Sam. 18. 25.
Mat. 26. 48.
Act. 7. 52.
Mat. 10. 21.
Luk. 21. 26.

Answ. This; the betraying of another or others, into the hands of those that vniustly seeke his or their life and overthrow; especially the betraying of the Prince and chiefe Magistrate, or of those to whom men are bound by some neere and speciall bond: as of Father, Mother, Wife, Children, and such like.

Quest. What is the fourth act and deede common both to publike and prinate persons, that tendeth to the hurt of the body of another or others, and yet for the present takes not away the life?

2 Sam. 17. 1. 2. 3
Pro. 1. 10. 11.
2 Sam. 11. 14.
15.
& 12. 9. compared.
2 Sam. 2. 14.
15. 16.

Answ. This; procurement and stirring vp of such meanes and instruments as may take away the life of another or others; by counsell, by inticement, by writing, by hyring some to lye in waite to kill them; by stirring vp either for pleasure or cruelty, to quarrell or fight one with another; or the like.

Quest. What is the fift act and deede common both to publike and prinate persons, that tends to the hurt of the life of the body of another or others: and yet for the present takes not away the life?

Ezod. 2. 13.
Exod. 21. 15.
Leuit. 24. 19.
Deut. 27. 24.
Mat. 26. 67.
Acts. 23. 2.
2 Cor. 11. 24.
25.

Answ. This; Vniust violence with the hand in striking, beating, wounding, or mayming of another, or others; especially striking, beating, wounding, or mayming of Parents or Superiours.

Quest. What are the acts and deeds common both to publike and prinate persons, that hurt the body and take away the life of another, or other?

Answ. They are either such acts and deeds as by manifest violence shed the blood, and take away the life of another or others: or by some secret and cunning deuice, doe shed the blood, and take away the life of another or others.

Of these in Order.

Quest.

Quest. What are the acts and deeds common both to publike and priuate persons, that by manifest violence shed the blood, and take away the life of another or others?

Answ. They are acts and deeds whereby men doe openly and willingly take away the life of another, by sword, dagger, knife, gunne, rope, or any like instrument and meanes whatsoeuer.

Gen. 4. 8.
2 Sam. 9. 27.
2 Sam. 4. 6; 7.
Mat. 14. 10.

Quest. When is the sinne of taking away the life of another or others openly by sword, dagger, knife, rope, gunne, and the like instrument and meanes whatsoeuer, most vile and odious?

Answ. When it is committed without regard either of place, calling, or condition; or of nature, or of multitude.

Quest. How is it committed without regard of place, calling, or condition?

Answ. Thus; when a man openly and willingly, by sword, dagger, knife, rope, or gunne, sheds the blood, and takes away the life of his Prince, or other Magistrate ouer him; of his Pastor, of his Master, especially when they are executing their office; or of an Infant, or such like; or when the wife openly and willingly by sword, dagger, knife, rope, or gunne, sheds the blood, and takes away the life of her husband; or the husband openly and willingly by sword, dagger, knife, rope, or gunne, sheds the blood, and takes away the life of his wife; the husband is not to strike his wife, much lesse to shed her blood, or take away her life.

1 Sam. 24. 7.
14.
1 Sam. 20. 9; 10
11.
1 King. 16. 7. 9
2 Chro. 24. 21.
1 Thes. 2. 15.
Mat. 2. 16.
1 Pet. 3. 6.

Quest. How is the sinne of taking away the life of another, or others, openly and willingly by sword, dagger, knife, rope, or gunne, committed without regard of nature?

Answ. Thus; when a brother openly and willingly by sword, dagger, knife, rope, or gunne, sheds the blood, and takes away the life of his brother or sister, the father the child; and especially the child the life of the father or mother.

Gen. 4. 8.
Iudg. 9. 5.
2 King. 3. 27.
1 Tim. 1. 9.

Quest. How is the sinne of taking away the life of another or others, openly and willingly by sword, dagger, knife, rope, or gunne, or such like instrument, or meanes committed without regard of multitude?

Answ. Thus; when it is done on many by adding murder to murder, though they be strangers.

Gen. 34. 25.
Gen. 49. 5. 6. 7.
1 Sam. 22. 18.

Quest.

Quest. Is shedding of the blood, and taking away the life of another or others, by sword, dagger, knife, gunne, or the like instrument and meanes of death alwayes unlawfull and a sinne?

Answ. No; it is sometimes lawfull, and no sinne at all.

Quest. How is it lawfull, and no sinne at all?

Answ. In three cases.

Quest. What is the first of those?

Answ. This; when God commands it extraordinarily; so Abraham might lawfully haue killed his sonne Isaac, the Lord bidding him to doe it, *Gen. 22. 2.* Ioshua had commandement from God to destroy the Canaanites, *Iosh. 1. 4, 5, 6.*

Quest. What is the second case wherein the taking away the life of another or others, is lawfull?

Answ. This; when the Lord stirres vp men extraordinarily by his Spirit, and by speciall instinct to doe it, as Phinehas was, *Num. 25. 7, 8.* *Psal. 106. 30, 31.* and as Samuel was, *1 Sam. 15. 33.*

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Quest. What is the third case wherein the shedding of the blood, and taking away the life of another or others, openly and willingly by sword, dagger, knife, rope, gunne, or the like instrument of death is lawfull?

Answ. This; when men are directed by the written word of God to doe it?

Quest. How are men directed by the written word of God to doe it?

Answ. In three cases.

Quest. What is the first of those?

Answ. This; In case of publike Iustice, when Princes and Magistrates doe by direction from the Word of God, and according to wholesome Lawes grounded on the same, giue sentence of death against malefactors that deserue death: and then executioners vnder them, doe by their appoyntment shed the blood, and take away the liues of those malefactors so condemned.

Quest. What is the second case wherein men are directed by the written word of God to shed the blood, and to take away the life of another or others, openly & willingly by sword, dagger, knife, rape, gunne, or the like instrument or meanes of death?

Answ.

Answ. This; in case of lawfull and iust warre, when Princes and gouernours on iust and weighty causes, as for the defending of the libertie of their countrey, either against rebellion within, or inuasion of enemies without; or for the recovering of it being lost; or for the defence of religion, and the truth of God, and the like, doe vse the sword in warre, and do wage battell, and their Souldiers doe in warre so vndertaken kill their enemies.

Gen. 14. 14. 15.
16. 19. 20.
Exod. 17. 9. 10.
Mat. 8. 9.
Luk. 3. 14.
Act. 10. 1. 2. 3.

1 Chron. 22. 8. God refused David, and would not haue him to build his temple, because he was a man of war and blood: therefore it may seeme vnlawfull for Princes and Gouernours to wage battell, and to make warre.

Obiect.

Quest. How is this to be answered?

Answ. Thus; David was not refused, as if the Lord had disallowed the battels that hee fought against the enemies of God: for David saith, The Lord taught him to fight, Psal. 18. 34. 39. Psal. 144. 1. but because the Temple was a figure of Christ, whose kingdome should bee peaceable, and therefore that the shaddow and the Body might fully agree, the Lord would haue the materiall Temple to bee builded by Salomon, a peaceable man.

Psal. 18. 34. 39.
Psal. 144. 1.

Math. 5. 44. Christ bids vs Love our enemies,

Obiection.

Quest. How then may Princes wage warre with their enemies, and slay them?

Answ. Princes are to loue their enemies, yet so as they loue their owne subiects more dearly: for Loue is to begin at home, and is first to bee expressed to those that are nearest to vs, and then to those that are further off in degree, euen to our enemies: and therefore Princes may and ought to wage warre with enemies that doe violently assault their Subiects, and they may and ought to take away the liues of such enemies, if otherwise their Subiects cannot bee safe.

Quest. What is the third case wherein men are directed by the written word of God to shed the blood, and take away the life of an other or others, openly and willingly by sword, dagger, knife, rope, gunne, or the like instruments or meanes of death?

Q

Answ.

Exod. 22. 2.

Answ. This; in case of necessarie and iust defence, when a man is of necessitie for the defence of himselfe driven to kill another or others, and hee doth it iustly and in right manner.

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Quest. When is a man of necessitie driven to kill another or others, for the defence of himselfe, and for the safeguard of his life?

Answ. When hee is openly, and so suddenly assaulted, as that hee can by no other meanes defend himselfe, and saue his life, either by yeelding, or by going backe and flying, or by some suffering, or by helpe from others, or from the Magistrate; the Magistrate being absent, and it being full of danger to wait for his comming: in this case God puts the sword into the priuate mans hand.

Quest. How doth a man in necessary defence of himselfe kill another or others iustly and in a right manner?

Answ. When hee doth it presently in the time of the assault, and whilest the violence is offered: for if hee doe it afterwards, it is not iust defence, but reuenge: and hee doth it also with an intention onely to defend himselfe, and not to kill, and with a mind that had rather not kill; and he so strikes the party that assaults him, as that he is sorry for the necessitie of hurting him.

Quest. May not a man in some cases defend himselfe and others by voluntary combat, by single fight, by fighting with another, hand to hand, and so fighting kill another?

Answ. No, he may not; voluntary combate or single fight betweene man and man is neuer lawfull in any case whatsoever; because in euery voluntary combate men hazard their liues without warrant from God, which is a tempting of God, and the killing of a man in such a combate is murder.

Heere some particular cases are propounded and objected. As first this;

An Obiection.

Voluntarie Combate, or Single fight is a triall of Innocencie, and of truth and right, and an ending of quarrells, and controuersies: therefore it may seeme in these cases to be lawfull.

Quest.

Quest. How is this to bee answered?

Answ. Thus; other meanes are appointed of God for the triall of Innocency, and of truth and right, and of ending quarrels, as witnesses, evidences, open confession, & an oath, and not a voluntary combate; and vsually in a voluntary combate the stronger party preuailes and ouercomes, and not he that hath the more iust cause.

Nomb. 35. 30.
Deut. 17. 6.
Iosh. 7. 19.
Heb. 6. 16.

A man may defend himselfe and his owne life by fighting with a thiefe that assaults him: why then may he not defend himselfe and his life (leauing being granted him by the Magistrate) by combating and fighting with a false accuser, one that accuseth him falsely of some foule crime and fact deserving death before a Iudge, and so seekes to spill his blood by the helpe of the Magistrate.

2. Obiection.

Quest. How is this to be answered?

Answ. There is great difference betweene iust defence against the assault of a thiefe, and combate with a false accuser: for a man is put to it on the sudden to defend himselfe against a thiefe; but combate with a false accuser, is of concluded and set purpose.

And againe, in iust defence against the assault of a Thiefe, there is, or ought to be an intention onely to defend, and not to kill: but in combate with a false accuser, there is a full purpose and resolution to kill: and therefore though the one bee lawfull, yet the other is not.

In the time of warre, the hazard of the losse of many, and the shedding of the blood of many may be stayd by a single combate betweene two Champions appointed by the two armies, to trie the matter. Therefore in that case it seemes that a combate is lawfull.

3. Obiection.

Quest. How is this to be answered?

Answ. Though there bee lesse danger of hazarding one mans life, then a whole armie; yet if the cause bee good and iust, it is to be maintained with all the strength that may be, and not to be layd on the courage and power of one man, who in likelihood vnlesse the Lord doe in speciall manner support and assist, may be overcome, and lose the victory.

Q. 2

Quest.

Quest. What if the army that hath the better cause be weaker then the army of the enemies, may it not then commit the matter to bee tryed by combat?

2 Sam. 14. 6. *Ans.* No, Combate is no meanes appointed of God for
2 Chro. 14. 15. triall in that case, but the army that hath the better cause, and
2 Chro. 20. 12. is weaker, is to commend it to the Lord, and vnder his shield
and name to fight it out, it being as easie with the Lord to
defend and saue by a few, as by many.

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1 Objection.

I passe by that, that a man is disgraced for euer, vn-
lesse hee take a Challenge: some examples are ob-
iected, as that

Exod. 2 11, 12. Moses and the Egyptian fought a combat, they fought hand to hand, and Moses slew him: therefore single combat seemes sometimes to be lawfull.

Quest. How is this to be answered?

Ans. Thus; Moses was stird vp, and called of God to be a deliuerer of his brethren out of the hands of the Egyptians; for God had then called him to that office, though his calling was not yet fully manifested to his brethren, and so that act of his of smiting and killing the Egyptian was a publike act of his calling, and was a beginning of the execution of his office, which was afterward to be fully performed: therefore being a publike person, his example is not to the purpose.

2 Objection.

1 Sam. 17. 48, 49, 50, 51, 52. wee read that David fought with Goliath the Philistim hand to hand, & had good successe, he ouercame him: it may seeme that single combat is lawfull.

Quest. How is this to be answered?

Ans. Thus; the act of David in combating with Goliath, was by the speciall and extraordinary instinct of Gods Spirit, and by extraordinary motion wrought in his heart by the Lord on the hearing of Goliaths blasphemie: and therefore that act of his is no more to bee imitated and followed of vs, then the Israelites spoyling the Egyptians, *Exodus 12. 36.* or the fact of Phinehas, *Numbers 25. 7, 8.* and the like extraordinary deedes are rather to be admired then followed.

Qu. How many wayes do men openly & willingly shed the blood and take away the life of another or others by sword, dagger, knife, rope,

rope, gunne, or other instrument or meanes of taking away the life?

Ans. Two wayes, either with deliberation, or on a sudden and without deliberation.

Quest. How doe men openly and willingly shed the blood of an other, or others, by sword, dagger, knife, rope, gunne, or such like instrument or meanes of death with deliberation?

Ans. Thus; when they doe it out of hatred and fore-thought, and desire of reuenge, and out of a grudge carried in their hearts long before.

Deut. 19. 11. 12

Gen. 4. 8.

2 Sam. 3. 27.

2 Sam. 20. 9. 10

Quest. How doe men openly and willingly shed the blood of an other or others, by sword, dagger, knife, rope, gunne, or other instrument or meanes of death on a sudden, & without deliberation?

Ans. Thus; when they doe it being thereunto carried, either by sudden passion of anger, without all former malice, and they doe it in their heate, rage, and fury; or they doe it in the time of some vile and sinfull distemper, as in the time of drunkenness, and the like, which is called Manslaughter: for in the time of a mans rage, or in the time of his vile and sinfull distemper, his will is free, though his reason bee blinded: of this we read, Gen 4. 23. And this manslaughter the Lord calls Murder, Num. 35. 16, 17, 18. compared with that, vers. 20. to 24.

Gen. 4. 23.

Nomb. 35. 16.

to 24.

1 Sam. 20. 30.

33.

2 Sam. 2. 22, 23.

Quest. What if a man kill another or others by some instrument and meanes of death casually hauing no purpose to doe him or them any hurt, which is commonly called Chance-medly; is that a sinne against the sixt Commandement or no?

Ans. No, properly it is not; yet casuall killing is sometimes sinfull, and in some respects blame-worthy, and sometimes it is altogether blamelesse.

Quest. How is casuall killing sinfull and blame-worthy?

Ans. Thus; when it fallies out and comes to passe by meere ouersight and negligence; as if a Phisician through carelesnesse mistake the medicine and so kill his patient, which might by his care haue been preuented: that act of his is sinfull and blame-worthy, in regard of his negligence and vnwarie dealing.

Quest. How is casuall killing altogether blamelesse?

Ans. Thus; when it falls out and comes to passe by meere accident,

Deut. 19. 5.

2 Chron. 19. 10

accident, which cannot bee helped, as when one heweth wood, the Axe head flyeth off, and killeth one that standeth by, or the like.

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Quest. What are the acts and deeds common both to publike and prinate persons, that by some secret and cunning device doe shed the blood, and take away the life of another or others?

Ans. They are acts and deeds wherin men doe willingly, yet vnderhand, and by meanes not presently discerned, shed the blood, and take away the life of another or others, one or more, and that foure wayes especially.

Quest. What is the first of those?

Psal. 69. 21.

Mark. 16. 18.

Ans. This; by poysoning an other or others wittingly and willingly, by giuing an other or others poyson, or causing it to bee giuen to them in their meate, drinke, or any other way by poyson killing them and bereauing them of their liues.

Quest. What is the second way by which men doe willingly yet vnder-hand, and by meanes not presently discerned, shed the blood of another, or others?

Exod. 22. 18.

Reuel. 9. 21.

Ans. This; by witchcraft, and inchantment, and sorcery, when men wittingly and willingly vse the help of Witches, Sorcerers and Inchanters, and by the helpe of Witches, Sorcerers, and Inchanters, doe kill another or others; or when Witches, Inchanters, and Sorcerers do of their owne accord, by the helpe of the Deuill kill another, or others.

Quest. What is the third way by which men doe willingly, yet vnder-hand, and by meanes not presently discerned, shed the blood of another or others?

1 King. 21. 19.

2 Sam. 12. 9.

Act. 2. 23.

Ans. This; by some publike and craftie practice cause another or others, to shed the blood of another or others. Thus Ahab was a murderer, 1 Kings 21 19.

Quest. What is the fourth way by which men doe willingly, yet vnder-hand, and by meanes not presently discerned, shed the blood of another or others?

Ans. Thus; by conuaying something into the body of a woman with child, hurtfull to the child, purposely to destroy it: when men wittingly and willingly giue or cause to bee giuen to a woman with childe some hurtfull thing in meate, drinke,

drinke, or medicine, that may destroy the child, and so destroy it, and cause an vntimely birth; or a woman her selfe being with child, doth purposely take some hurtfull thing in her meate, or drinke, or some hurtfull medicine to destroy her childe, and doth thereby destroy it, it may bee to couer her whoredome. *Exod. 21. 22. 23.*

Quest. What if a woman haue but lately conceined, and the Child in her wombe is not yet perfectly formed and endued with life; if then either another giue her something, or cause something to be giuen her; or the woman her selfe takes something to destroy her conception, and doe hereby destroy it, or cause her to miscarrie: Is it murder or no?

Answ. Yes, it is: whosoever wittingly causeth a woman hauing conceined with childe, to miscarry, may bee said to haue killed a man; yea, the vsing of meanes by medicines or the like, to hinder procreation, and to destroy a womans fruitfulness, is secret murder; and the destroying of the nature by men, is also secret murder, it was the sinne of *Er* and *Onan*, *Gen. 38. 7. 8.*

Hitherto of the things of practice that hurt or hinder the life of the body of man. Now to the things of omission.

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Quest. What are the things of omission, that hurt or hinder the life of the body of man?

Answ. Two things especially; the one inward in the heart, the other outward.

Quest. What is the thing of omission inward in the heart, that doth hurt or hinder the life of the body of man?

Answ. This; want of pitie & feeling compassion towards such as are in any knowne misery and distresse of body, and are to be pitied; when men omit or refuse to pitie such as are in knowne misery and distresse of body, and like to perish, being such as are to be pitied, and do harden their hearts, and shut vp their compassion from them. *Rom. 1. 30. Rom. 12. 15. Colos. 3. 12. Heb. 13. 3. 1 Ioh. 3. 17.*

Quest. How doe men shew themselves most wanting in pitie towards such as are in any known misery and distresse of body, and are to be pitied?

Answ. Thus; when they insult ouer them, and make themselves

Job. 19. 21. 22. selues merry with their misery, and so adde to their distresse
 Job. 25. 9. 10. 11 and misery.

Quest. Are not all that are in knowne misery and distresse of body to be pitied?

Ans. All that are in knowne misery and distresse, are to be pitied, as they are men or women of the same nature with vs; yet such as are in deserued misery, and haue brought misery vpon themselves, and as malefactors suffer iust punishment for their euill deeds, are not in that respect to be pitied: that is foolish pitie.

1 Sam. 15. 9.

1 King. 20. 34.

41. compared

Quest. What is the thing of omission outward, that doth hurt or hinder the life of the body of man?

Pro. 21. 13.

Isai. 58. 7.

Job. 31. 16. 17.

18. 19. 20. 21.

Ans. This; the omitting of the workes of mercy, that ought to be performed to such as are in any knowne distresse of body; when men being able, and hauing power & meanes, doe omit or refuse to yeeld helpe to them whom they ought to helpe being any way distressed in body, and knowne to them either by sight or by hearing, to stand in need of their helpe, in respect of the body: that is a thing of omission outward.

Quest. How doe men omit the workes of mercy, that ought to be performed to such as are in any distresse of body, and knowne to them to stand in need of helpe, in respect of the body?

Ans. Two wayes.

Quest. What is the first of those?

Luke. 16. 21.

Mat. 25. 41.

42. 43.

Luke. 10. 20.

31. 32.

1am. 2. 15. 16.

Ans. This; when they doe not that good to their distressed bodies that they ought, according to their need, and according to their owne abilitie. Luke 16. The rich man was cast into hell, not for hurting the poore man, but not for relieuing him, verse 21.

Quest. What is the second way by which men omit the workes of mercy that ought to be performed to such as are in any distresse of body, knowne to them to stand in need of helpe in respect of the bodie?

Ans. This; when they doe not turne away that euill, and that hart from their bodies, that they ought, being able to turne it away, either by their speech, or by their hands and power, or any other way; as when men speake not for
 such

such as are vniustly molested and condemned, it may bee to die, especially being Magistrates, and able to deliuer them by speaking for them: or when men seeing others ready to perish, it may bee to destroy themselves, to cut their owne throats, or the like, doe not rescue and deliuer them from danger, being able to doe it.

Sam. 20. 34.
&c. to 43.
1 King. 18. 4.
Pro. 24. 11. 12

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Quest. When is either the want of pity towards such as are in knowne distresse of body, and are to be pitied, or the omitting of the workes of mercy that ought to bee performed to such as are in any knowne distresse of body, most vile and odious?

Ans. When men either want pitie, or being able to yeeld helpe, doe omit the workes of mercy to such as they are bound to, by some neere and especiall bond of place, calling, or condition, or of nature or grace; as to father, mother, husband, wife, master, seruant, and such like; or to the Saints and children of God, being to be pitied, and to be helped in regard of their knowne distresse of body. 1 Sam. 30. 11, 12, 13. Thus deale masters that starue their seruants, Iob 19. 13, 14, 15. &c. to 22. Rom. 12. 20. If thine enemy hunger, feed him; if hee thirst, giue him drinke: much more to those that we are bound to by some neere and speciall bond.

1 Sam. 30. 11.
12. 13.
Iob. 19. to 22.
Rom. 12. 20.
Gal. 6. 10.

Hitherto of hurting of the life of the body of man.

Now concerning the hurt or hinderance of the life of the soule of man.

Quest. What are the things that hurt or hinder the life of the soule of man?

Ans. They are either such things as hurt and hinder the life of a mans own soule, or such as hurt and hinder the life of the soule of another, or the life of the soules of others.

Quest. What are the things that hurt or hinder the life of a mans owne soule?

Ans. Two things especially.

Quest. What is the first of those?

Ans. This; his sinning against God, and especially his liuing and continuing in any knowne sinne wilfully and obstinately, when a man liues in any knowne sinne, especially a grosse sinne, and goes on in the practice of it wilfully and obstinately, and will not bee reformed, hee thereby murders his

Pro. 6. 32.
Pro. 8. 35.
Ezech. 18. 4.
Rom. 2. 5.

Tit. 3. 11. his owne soule, and is guiltie of selfe-murder in regard of his soule.

Quest. What is the second thing that doth hurt, or hinder the life of his owne soule?

Zach 7. 11. 12.

Heb. 2. 3.

Reuel. 3. 1.

Answ. This; his carelesse neglecting, or his wilfull reiecting of the meanes that God hath ordained to saluation, for the beginning and continuance of spirituall life in the soule; as the Word preached or read, the Sacraments, Prayer, and the like; when a man doth carelessly neglect, or wilfully reiect these meanes of spirituall life, and of saluation, hee thereby murders his soule, and is guiltie of selfe-murder in respect of his soule.

Quest. How doe men carelessly neglect, or wilfully reiect the meanes of spirituall life and of saluation, and so murder their owne soules?

Answ. Three wayes especially.

Quest. What is the first of those?

Pro. 1. 24.

Pro. 28. 9

Isai. 66. 4.

Ierem. 7. 13.

Act. 13. 16.

1 Cor. 11. 26.

Answ. This; by not hearing the word of God preached ordinarily, and by not reading the Word of God, and other good Bookes, and by not vsing the Sacraments, Prayer, and the like, when they may, and when they ought to vse them.

Quest. What is the second way by which men doe carelessly neglect, or wilfully reiect the meanes of spirituall life, and of saluation, and so murder their owne soules?

1 King. 17. 13.

14.

Ier. 25. 4. 5. 6. 7.

Ier. 44. 16. 17.

Ezech. 33. 31.

Act. 7. 51.

Act. 18. 6.

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Answ. This; by not yeelding to the Word of God truly and faithfully preached to them, and by resisting and withstanding the Spirit of God in the Ministry of his Messengers sent to them.

Quest. What is the third thing by which men doe carelessly neglect, or wilfully reiect the meanes of spirituall life, and of saluation, and so are guiltie of murdering their owne soules, or selfe-murder?

Ioh. 3. 19.

2 Thes. 2. 10. 11

2 Tim. 4. 3. 4.

2 Pet. 3. 16.

Answ. This; by giuing heed to fables and fancies, and not to the truth of the word of God in loue to it, and by corrupting and perverting the word of God.

Quest. What are the things that hurt or hinder the life of the soule of another or others?

Answ. They are either things common to all persons, that

that are of yeares and discretion; or things proper to superiours, and especially to Ministers.

Quest. What are the things common to all persons being of yeares and discretion, that hurt or hinder the life of the soule of another or others?

Answ. They are either such things by which men hinder one another or others, in the way of spirituall life and saluation, or such things by which men cause the fall or damnation of another or others.

Quest. What are the things by which men hinder another or others, in the way of spirituall life and saluation?

Answ. Two things.

Quest. What is the first of those?

Answ. This; by giuing offence to another or others, either by word or deed, when a man either saith or doth any thing that giues an offence to another or others; and whereby another or others are occasioned to fall to sinne; he thereby hinders them in the way of spirituall life and saluation. Thus Peter was an offence to Christ though hee tooke it not. *Mat. 16. 23. Mat. 18. 6. 7.*

Quest. How doe men giue iust offence to another or others, and occasion them to fall and sinne?

Answ. Two waies.

Quest. What is the first of those?

Answ. This; by leading an open wicked, sinfull and scandalous life; when a man liues wickedly and scandalously, and so sinnes as that another or others may take notice of it, hee thereby giues them iust offence, and occasioneth them to sinne. *Exod. 34. 12. 2 Sam. 12. 14.*

Quest. When doth an open wicked sinfull and scandalous life, and sinning so as others doe or may take notice of it, giue greatest offence and doe most hurt?

Answ. When it is either to the iust offence of many, as the whole Church or congregation; when a man that is of speciall note for place and calling, or for profession of Religion, liues wickedly and scandalously; or by some foule sin giues iust cause of offence. *Pro. 29. 12. 1 Cor. 5. 2. 1 Sam. 2. 17. 2 Sam. 12. 14.*

Quest. What is the second way by which men giue iust offence

Mat. 17. 27.

to another or others, and occasion them to fall and sin?

Rom. 14. 21.

1 Cor. 8. 9. &c.

to the end.

1 Cor. 10. 28. 29

Answ. This; by abusing of Christian libertie in things indifferent vnseasonably, not in fit time and place and before fit persons.

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Quest. Who are the persons before whom things indifferent may be vsed?

Answ. Such persons as are strong and more fully instructed in the doctrine of Christianity, and haue sound knowledge touching things indifferent; and are rightly informed touching the indifferency of those particular things that are vsed: that they are things neither good or euill in themselves or in their owne nature: but may be vsed well or ill, and may also not be vsed well or ill.

Rom. 15. 1.

Quest. Who are persons not fit to haue things indifferent vsed before them?

Rom. 14. 1. 2

3. 13. 20.

1 Cor. 8. 9. 10. 11

1 Cor. 9. 22.

Answ. Such persons as professe the truth of Religion, and yet are weake in knowledge, and not so well instructed touching things indifferent: especially touching the indifferency of those particular indifferent things that are vsed.

Quest. Is the vse of things indifferent to be forborne in respect of all that are ignorant and not so well instructed touching the indifferency of them?

Answ. No; it is not in regard of such as are simply ignorant, it is to be forborne for a time, but in respect of such as are wilfully ignorant or malicious, and seeke aduantage against Christian liberty to ouerthrow it: the vse of things indifferent is not to be forborne. *Leuit. 19. 14. Mat. 18. 10. Act. 16. 3. Gala. 2. 3. 4. 5. 11. 12. 13.* Peter by that fact of his hardened the obstinate Iewes whome he should haue withstood openly.

Obiection.

Peter in that fact of his condescended to the weaknesse of the Iewes, and therefore therein he sinned not.

Quest. How is this to be answered?

Answ. Thus; Peters fact considered simply by it selfe was not a sinne, but the circumstances of it make it a sinn, in that he abstained not among the Iewes at Ierusalem, but at Antioch amongst the Gentiles, where a little before he had done the contrary: and he did auoid the scandall of the Iewes, but
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it was to the hardening of those Iewes who came to spie out the libertie of the Gentiles; and it was with greater offence to the Gentiles whom he constrayned by his example to doe like the Iewes. *vers 14.*

Quest. What if the Magistrate command the vsing of a thing indifferent not as part of Gods worship or as necessary to saluation; but as a thing indifferent may be commanded: may it then be forborne in regard of such as are simply ignorant of the indifferency of it?

Ans. For a certaine time it may, so as it bee not with contempt of the Magistrates authority, but only to yeeld to their weakenesse that are so ignorant: but altogether and at all times it may not be forborne: for men that so doe yeeld, not as they ought to the lawfull power of the Magistrate, and they giue him iust cause of offence and if others be offended; a man vsing it after a certaine time, they take offence vniustly, where none is iustly giuen; and they are offended for doing of a lawfull thing and a duty, as the Pharisees were with Christ. *Mat. 15. 12.*

Quest. What is the second thing by which men hinder another or others, in the way of spirituall life and saluation?

Ans. This; by daunting and discouraging another or others from a good and holy way; when men seeke to daunt and discourage another or others from going on in the way of true holinesse, by mocking, scoffing and deriding them; by threatning them, by punishing them for well doing and the like: they doe as much as in them is, hinder their saluation and become their soule-murderers. *Pro. 12. 18. Ezech. 13. 22.*

Quest. What are the things common to all persons being of yeeres and discretion, by which men cause the fall or damnation of another or others?

Ans. Foure things especially.

Quest. What is the first of those?

Ans. This; by prouoking another or others any way to sinne; when men by bad counsell, by perswasion, or any way by word or deede doe excite and stirre vp, or draw on another or others to some euill; as to anger, to reuenge, to drunkennesse or the like: Thus Satan stirred vp *Eua* to sinne, *Gen. 3. 4. Num. 31. 16. 2 Sam. 16. 21. Pro. 1. 10. 11. 12. 13. 14. Isa. 56. 12. and Mat. 27. 20.*

and therefore is he said to be a murderer from the beginning.
John 8. 44.

Quest. What is the second thing common to all persons being of yeares and discretion, by which men doe cause the fall or damnation of another or others?

Iob 8. 20.
2 King. 3. 14.
Ier. 23. 14. 17.
Ezech. 13. 22.

Ans. This; by encouraging and heartning another or others in sinne; as when men praise others when they doe ill, or doe openly countenance sinners and lewd persons.

Quest. What is the third thing common to all persons being of yeares and discretion, by which men cause the fall or damnation of another or others?

Psal. 50. 18.
Pro. 29. 24.
Isai. 1. 23.
Ephes. 5. 7.

Ans. This; by consenting to another or others, and by partaking with another or others any way in sinne, and in doing of euill.

Quest. What is the fourth thing common to all persons being of yeares and discretion, by which men cause the fall or damnation of another or others?

Pro. 6. 19.
Pro. 10. 12.

Ans. This; by sowing dissentions amongst men, and by stirring vp contentions, brawles and quarrels betweene parties; especially betweene such as by the bond of nature or grace, or any other neere bond are ioyned together: as betweene parents and children, brethren, husband, wife, and such like: this the Lord hateth: it comes from hatred.

Quest. How doe men sow dissentions and stirre vp contentions brawles and quarrels betweene parties, and so cause their fall or their damnation?

Leuit. 19. 16.
Pro. 11. 13.
Pro. 25. 9. 10.
Pro. 26. 20.
Ezech. 22. 9.

Ans. Thus; especially by carrying tales betweene parties, and by disclosing both the secret intents and fautes of the one to the other; for by that meanes men are stirred vp to contention: and many times on the hearing of a false tale, men doe rashly condemne the innocent, and so are caused to fall into a foule sinne.

Now to things proper to Superiours, and especially to Ministers.

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Quest. What are the things proper to superiours, and especially to Ministers, that doe hurt or hinder the life of the soule of another or others?

Ans. They are either things of omission, or things of practice.

Quest.

Quest. What are the things of omission proper to Superiours that are not Ministers, or to Ministers not as they are Ministers but as they are Gouvernours in their private Familie, that doe hurt or hinder the life of the soule of another or others?

Answ. They are such good things omitted as ought to be performed by them to their inferiours for the good of their soules.

Quest. How are good things omitted by Superiours that are not Ministers; or by Ministers, not as they bee Ministers, but as they are Gouvernours in their private Families, which ought to be performed by them to their inferiours, for the good of their soules?

Answ. Two waies especially.

Quest. What is the first of those?

Answ. This; when they vse not the meanes by which their inferiours, their children and their seruants; and such as be any way vnder their charge, may be taught and instructed in the knowledge of God and of good things that concerne their saluation: when they haue no care either to teach those that are committed to their charge, as they ought, the knowledge of God and of good things: or are carelesse to bring them to the publike ministerie of the Word, and as much as is in them, to see that they profit by it to their sanctification and saluation.

Gen. 18. 19.

Deut. 6. 7.

Iosh. 24. 15.

Ephes. 6. 4.

Question. What is the second way by which good things are omitted by Superiours that are not Ministers; or by Ministers not as they are Ministers but as they are Gouvernours in their owne private Families, which ought to be performed by them to their Inferiours, for the good of their soules?

Answ. This; when they doe not hinder their inferiours and such as bee vnder their charge, as much as they may, from falling into sinne; or doe not seeke to reclaime them when they haue sinned, by due reproofe or due punishment according to their power; but rather doe wink at their fautes, or vse too much lenitie in censuring of them.

Num. 25. 4.

1 Sam. 2. 23. 24.

1 Sam. 3. 13.

1 King. 20. 42.

Quest.

Quest. What are the things of practice proper to superiours that are not Ministers; or to Ministers not as they are Ministers, but as they are Gouvernours in private Families, that doe hurt or hinder the life of the soule of another or others?

Answ. They are such euill things done by them as doe minister matter of infection and poyson to the soules of their inferiours, or they goe before them in the practice of sinne; in swearing, in lying, in gaming, in drinking, and in all kinds of sinfulness, and so make their houses as it were Nurseries, and Seminaries of sinne. *Psal. 101. 2.* David was farre from this. *Pro. 11. 29.* they are said to be troublers of their owne houses that corrupt them with sinfulness. *Pro. 15. 27.*

Psal. 101. 2.
Pro. 11. 29.
Pro. 15. 27.

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Quest. What are the things of omission proper to Ministers as they be Ministers, and haue charge of the soules of others, that doe hurt or hinder the life of the soule of another or others?

Answ. Two things especially; the one inward in the heart, the other outward.

Quest. What is the thing of omission inward in the heart, proper to Ministers as they be Ministers and haue the charge of the soules of others, that doth hurt or hinder the life of the soule of another or others?

Answ. This; want of pittie and feeling compassion towards them, whose soules they haue the charge of, in regard of the miseries and wants of their soules; when Ministers either omit or refuse to pittie those whose soules they haue taken the charge of, in regard of the miseries and wants of their soules.

Mat. 9. 36.
Mar. 6. 34.

Quest. Whence comes it that Ministers want pittie towards them whose soules they haue charge of, in regard of the miseries and wants of their soules?

Answ. From hence; because they either doe not see and take notice, or they will not see and take notice as they ought, of the miseries and wants of the soules of their people, though they bee told of them and made acquainted with them.

Pro. 27. 23.

Q. What is the thing of omission outward proper to Ministers as they be Ministers, and haue the charge of the soules of others that doth hurt or hinder the life of the soule of another or others?

Answ.

Answ. This; the omitting of such good things as ought to be performed by them, to those whose soules they haue taken the charge of, for the good of their soules.

Quest. How doe Ministers omit the good things which ought to be performed by them to those whose soules they haue taken the charge of, for the good of their soules?

Answ. Two wayes especially.

Quest. What is the first of those?

Answ. This; when through insufficiencie being idle Pastors, dumbe Dogges, and blind Guides: they doe not at all preach and admonish their people of their sinnes, and the danger they are in by reason of their sinnes.

Isai. 56. 10.

Ierc. 2. 34.

Pro. 29. 18.

Mat. 5. 13.

Mat. 15. 14.

Quest. What is the second way by which Ministers omitte the good things which ought to be performed by them to those whose soules they haue the charge of, for the good of their soules?

Answ. This; when, though they be able, yet either through sloath and negligence, being present with their people; or by reason of their absence, they being not resident and abiding among their people as they ought: they doe either not preach to their people, and admonish them of their sinnes plainly and faithfully, or they preach to them very seldome.

Ezech. 3. 17. 18.

Ezech. 33. 7. 8.

Ezech. 34. 2.

3. 4. 8. 9. 10.

Zach. 1. 1. 15. 16

17.

Acts 20. 26.

27. 28.

Heb. 13. 17.

Quest. Is the absence of a Minister from his people whose soules he hath taken the charge of, altogether unlawfull so as in no case he may be absent from them?

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Answ. Vsually, ordinary and willfull absence from them, is altogether unlawfull; yet there be three cases wherein a Minister may lawfully bee absent from his people whose soules he hath the charge of, so as he prouide, as much as possibly he may, that his people may be taught and admonished, and that they be not by his absence endangered.

Quest. What is the first of those?

Answ. This; In case of sicknesse, or any violently withholding of him, by imprisonment or the like: when a Minister is by sicknesse or imprisonment kept and held from his people for a time: Thus Epaphroditus was withheld by sicknesse. Phil. 2. 26. 27. 28.

Quest. What is the second case wherein a Minister may

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lawfully bee absent from his people whose soules hee hath taken charge of, he providing as much, as possibly he may, that his people be not by his absence endangered?

Philip. 2. 25.
Coloff. 1. 7.
Coloff. 4. 12.

Answ. This; In case of publike imployment by the Church, when a Minister is for a time, either by his owne people imployed in some necessary, waighty, and publike businesse for their good: or is by publike authoritie, sent for a time about some necessary, waighty and publike businesse, for the good of the whole Church. Thus Epaphroditus, Phil. 2. 25. Thus Epaphras, Coloff. 1. 7.

Quest. What is the third case, wherein a Minister may lawfully be absent from his people, whose soules he hath taken charge of, he providing, as much as possibly he may, that his people be not by his absence endangered?

1 King. 18. 4.
Act. 9. 29. 30.

Answ. This; In case of open persecution, when a Minister is so persecuted as that he is enforced to flye, and sees no hope at all to procure his safety.

Quest. What are the things of practice proper to Ministers as they be Ministers, & have the charge of the soules of others, that do hurt or hinder the life of the soule of another or others?

Answ. They are either things in their teaching, or in their manner of liuing and leading their liues.

Quest. What are the things in a Ministers teaching, that doe hurt or hinder the life of the soule of another or others?

Iere. 6. 14.

Iere. 23. 17.

31. 32.

Ezech. 13. 10. 16.

Rom. 16. 18.

Ephes. 4. 14.

1 Tim. 6. 3. 4.

Tit. 1. 10.

Mat. 15. 4. 5.

6. 9.

Answ. They are either flattering teaching, or corrupt teaching; when Ministers in their teaching either flatter and sooth vp their people or any of them in their sinnes; or they deliuer to their people, or to any of them, either vaine and curious things, or corrupt, erroneous and false things, whereby their mindes are troubled or infected.

Quest. What are the things in the manner of the Ministers liuing and leading his life, that doe hurt or hinder the life of the soule of another or others?

1 Sam. 2. 24.

Iere. 23. 14.

Galat. 2. 13.

Answ. Such euill things done by them in the sight of their people, as doe minister matter of infection to their soules, when Ministers goe on in the practice of sinne openly, and liue wickedly and loosely, in the face of their people:

ple: they doe thereby infect their people, and draw many after them to the same course of life.

Now to the Affirmative part of this Sixt Commandement.

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Quest. What is required and commanded in the Sixt Commandement?

Answ. In generall, euery thing whatsoeuer, that tendeth to the maintenance and preservation of the life of man; and to the well-fare and safety of his body and soule.

And first concerning the maintenance and preservation of the life of the body of man, and the well-fare and safety of his body.

Quest. What are the things that tend to the maintenance, and preservation of the life of the body of man, and to the well-fare and safety of his body?

Answ. They are either such things as tend to the maintenance and preservation of the life of a mans owne body, and to the welfare and safety of his owne body: or such things as tend to the maintenance and preservation of the life of the body of another or others, and to the welfare of the life of the body of another or others.

Quest. What are the things that tend to the maintenance and preservation of the life of a mans owne body, and to the welfare & safetie of his owne body?

Answ. Two things.

Quest. What is the first of those?

Answ. This; the procuring and vsing of all good and lawfull meanes within his power and according to his ability, that serue to keepe and defend his body from violence, and from danger and hurt.

Quest. What are the good and lawfull meanes, that a man is to vse according to his ability and power, that serue to defend his body from violence, and from danger and hurt?

Answ. Foure especially.

Quest. What is the first of those?

Answ. This; the turning away of vniust violence offered to his body, by, or from others, if he be able, by his owne power & strength, so far as his place and calling will suffer him: for a Seruant or a Subiect must not by his owne power

1 Sam. 21. 8.

Mat. 26. 51. 52

1 Pet. 2. 20.

withstand the vniust violence offered or done to his body by his Master or Superiours.

Quest. What is the second good and lawfull meanes that a man is to vse according to his abilitie and power, that serues to defend his body from violence, and from danger and hurt?

Gen. 27.42.43.
Exod. 2.15
1 Kings 19.3
Mat. 2.13
Mat. 12.14.15
Iohn 7.1.
Iohn 8.5.9
Act. 14.5.6

Answ. This; the auoiding of the hands of such persons as seeke by violence to hurt his body and to shed his blood vniustly, by flying from them, or hiding himselfe from them, or the like; hee being not able to withstand them in regard of their power or greatnesse: if hee bee not hindered by his priuate or publike calling.

Question. What is the third good and lawfull meanes that a man is to vse according to his ability and power, that serues to defend his body from violence, and from danger and hurt?

1 Kiing. 1.12.
13.
Prou. 16.15
Rom. 13.4.
Obiection.

Answ. This; the seeking and vsing of the helpe of others, and especially of the Magistrate, Gods Liutenant to keepe his body from vniust violence.

Mat. 5.39. *Christ saith, resist not euill, but whosoener shall smite thee on the right cheeke, turne to him the other also; therefore it may seeme vnlawfull to vse the helpe of any to defend the body from vniust violence.*

Quest. How is this to be answered?

Answ. Thus; Christ there forbids priuate reuenge, and returning blow, for blow; by priuate persons in way of reuenge, and of recompensing euill with euill: as appears by comparing this verse with the verse before, and not the vsing of the assistance and defence of the publike Magistrate.

Quest. What is the fourth good and lawfull meanes that a man is to vse, according to his ability and power, that serues to defend his body from violence, and from danger and hurt?

Gen. 12.10
Gen. 26.1.
Ruth. 1.1
Genes. 7.7.
Prou. 22.3.
Luke 21.20.21

Answ. This; the auoiding of such things as may hurt his body, as a generall Famine, contagious Sicknesse, Sword, Floods, Fire, or the like: by flying from them, and by removing his body from one place to another, by shrouding his body vnder some couert: if hee bee not hindred by his place and calling, and so as it be not to the hinderance and hurt of another.

Obiect.

Obiections against flying in the time of plague and pestilence.

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Plague and pestilence is from the hand of God, and from his hand we cannot flie, his hand can finde vs out whither soeuer we goe: therefore it is not lawfull to flie in the time of plague and pestilence.

Quest. How is this to be answered?

Answ. Thus; the argument is not good, for euill things comming from the hand of God may bee auoyded, if God shew a way and meanes how to auoid them: as fire on an house comes from the hand of God, Iere. 17.27. yet it may and ought to be auoided.

Psal. 124.6 7.10. God promisseth to the godly that they shall be deliuered in the time of plague and pestilence: and to flie in the time of plague is to distrust this promise of God; and therefore it is not lawfull to flie.

Quest. How is this to be answered?

Answ. Thus; that promise is to be vnderstood with condition if God see it good for them; they vsing all good meanes for their safety: and so for a man to flie in the time of plague and pestilence, if he be not hindered by his place and calling; and so as it be not to the hurt or hinderance of another or others, is not to distrust Gods promise; but to vse the good meanes offered according to Gods appointment, least he should tempt God.

Men are to visite the sicke and to come to them, Mat. 23.39.43. therefore it is not lawfull to flie from them in the time of sicknesse.

Quest. How is this to be answered?

Answ: Men are not bound to visite such as are sicke of a disease dangerously contagious, but may auoide them if they bee not hindred by their place and calling, and so as it bee not to the hinderance or hurt of another or others: the Lepers amongst the Iewes were to bee seuered from their brethren.

Quest: What is the second thing that tends to the maintenance and preservation of the life of a mans owne body; and to the well-fare and safety of a mans owne body?

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Answ:

Ans. This; the procuring and vsing of all good and lawfull meanes, according to his abilitie and power, that are helpfull and profitable for the continuance of health and strength of his body, and for the preuenting of sicknesse and weakenesse of body, and for the recovery of health and strength of his body when they are impayred.

Quest. What are the good and lawfull meanes that a man is to procure and to vse according to his abilitie and power, that are helpfull for the continuance of the health and strength of his body, and for the preuenting of sicknesse and weakenesse of body, and for the recovery of health and strength of his body when they are impayred?

Ans. Foure especially.

Quest. What is the first of those?

Ans. This; necessary and wholesome foode, cloathing and lodging, vsing them seasonably and moderately.

Quest. May not a man sometimes vse meate and drinke more then for meere necessity?

Ans. Yes, he may; a man may sometimes vse meate and drinke, God giuing them to him, for honest delight; so as it be not to surfetting and drunkenesse, and to the oppressing of his body, making it vnfit for good duties of religion, or of his place and calling.

Quest. May not a man sometimes on speciall occasion abridge himselfe of his ordinary and necessary foode?

Ans. Yes, he may; a man may and ought sometimes on speciall and iust occasion, to humble and afflict his body by fasting; yet so as he doe not weaken, abolish, or destroy nature, and make his body vnfit for any good duty.

Quest. May not a man or a woman haue and vse cloathing and apparrell more then for meere necessity, and more then serues meere for the continuance of the health and strength of his or her body, and for the preuenting of sicknesse and weakenesse of body, and for the recovery of health and strength of body, when they are impayred?

Ans. Yes, they may; a man or a woman may haue and vse cloathing and apparrell (God giuing it to them) for ornament and comelinesse; so as it be not to the setting out of the

Gen. 28. 20;

Pro. 30. 8.

Mat. 6. 11.

1 Tim. 5. 23.

Eccl. 10. 16, 17

Psal. 104. 15.

Eccles. 5. 17.

Luk. 5. 29.

Ezra. 10. 6.

1 Cor. 9. 27.

Coloss. 2. 23.

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Gen. 41. 42.

Iudg. 5. 30.

Mar. 11. 5.

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the vanitie and lightnesse of their minds and wantonnesse; or the pride of their hearts in the forme or fashion of it, or beyond their abilitie: or vnfitting for them in regard of their Sex, age, degree, place, calling, and office; and so as it bee not alwayes alike.

Isai. 3. 16.

Zeph. 1. 8.

1. Tim. 2. 9. 10.

Luk. 16. 19.

Luke. 3. 11. Hee that hath two coats let him part with him that hath none, it seemes therefore not lawfull to haue and to vse two coats, or more cloathing then for meere necessity.

Objection.

Quest. How is this to be answered?

Answ. Thus; the meaning is not that it is not lawfull to haue and to vse more then one coat; but that men and women must be ready to giue of their abundance to them that want: for Christ himselfe had two coats, *John 19. 23.* and Paul had both a cloke and other apparrell, *2 Tim. 4. 13.*

Quest. What is the second good and lawfull meanes that a man is to procure and to vse according to his ability & power, that is helpfull and profitable for the continuance of the health and strength of his body; and for the preventing of sicknesse and weaknesse of body, and for the recovery of the health and strength of his body when they are impayred?

Answ. This; honest and lawfull mirth, and reioycing in an holy manner, and sometimes in vsing the helpe of musicke by singing or playing on an instrument of musicke, or by hearing others sing or play, so as it be with moderation, and in due time and season.

2 King. 3. 15.

Pro. 15. 13.

Pro. 17. 22.

Nehem. 8. 10.

Eccles. 3. 4.

Philip. 4. 4.

Quest. What is the third good and lawfull meanes that a man is to procure and to vse, according to his ability and power, that is helpfull and profitable for the continuance of the health and strength of his body, and for the preventing of sicknesse and weaknesse of body; and for the recovery of the health and strength of his body when they are impayred?

Answ. This; the helpe of Physicke and Chyrurgery as occasion is giuen, vsing good and lawfull medicines; and not trusting in them as able to doe any good of themselves, but intreating the Lord for a blessing on them.

Exod. 21. 19

2 King. 20. 7.

Iere. 8. 22.

Mat. 9. 12

Quest. What if a man or a woman in the time of their sicknesse or weaknesse of body, hauing vsed Physicke, finde no helpe or ease

2 Chron. 16. 12

by it, but are rather weaker and worse, what are they then to doe?

Answ. They are not then altogether to leaue the vse of Physicke, but still to vse it in some other kinde if they be able to take it; for if one kinde of Physicke doe them no good, another may by the blessing of God on it; as Diet or Cordi-alls, or such like; and they are to leaue the issue and euent to God, and to liue by faith, wayting on God for a blessing, and quieting their hearts in his will whatsoeuer comes to passe: *He that beleeueth makes not hast. Isa 28.15.*

Quest. What is the fourth good and lawfull meanes that a man is to procure, and to vse, according to his abilitie and power, helpfull and profitable for the continuance of the health and strength of his body, and for the preventing of sicknesse and weakenesse of body, and for the recovery of the health and strength of his body when they are impayred?

Answ. This; honest and lawfull exercise, mouing and stirring of his body, and that seasonably and in fit time and place, and without iust offence of any; and more or lesse as the state of his body requires, and as his calling will suffer him; as walking, running, leaping, shooting, tenis-playing, hunting, and the like.

Quest. What are the things that tend to the maintenance and preservation of the life of the body of another, or others, and to the welfare and safety of the body of another or others?

Ans. They are either things inward in the heart, or outward things.

Quest. What are the things inward in the heart that tend to the maintenance and preservation of the life of the body of another or others?

Answ. Foure especially.

Quest. What is the first of those?

Answ. This; a kinde and loving disposition and affection of heart, kinde heartednesse towards all, whereby men or women are tractable and easie to be vsed, and to be imployed for the good of others whatsoeuer they be, in any thing wherein they may doe them good as occasion is offered; without hurt or wrong to themselves or others.

Quest.

Isai. 28.15.

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Ioh. 10.23.

2 Sam. 1.18.

Gen. 27.3.

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Ephes. 4.32.

Galat. 5.22.

Coloss. 3.12.

Quest. What is the second thing inward in the heart, that tends to the maintenance and preservation of the life of the body of another or others, and to the welfare and safetie of the body of another or others?

Ans. This; such a meeke and calme disposition of heart, as is neither prone to prouoke, nor easily prouoked to anger by iniuries and wrongs offered or done, when men are of quiet and meeke spirits when iniuries are offered or done to them.

Eccles. 7. 11.
Mat. 11. 29.
Ephes. 4. 2.
Gala. 5. 22.
Coloss. 3. 12.
1 Pet. 3. 4.

Quest. What is the highest degree of meekenesse and quietnesse of heart, in regard of iniuries and wrongs offered or done to men?

Ans. Long suffering; which is, when men or women being much and often prouoked by iniurious words or deeds, doe notwithstanding quietly passe them ouer, and put them vp, and are still quiet and calme, and not prouoked to anger.

Nom. 12. 3.
Pro. 14. 29.
Pro. 15. 18.
1 Cor. 13. 4.
Gal. 5. 22.
Coloss. 3. 12.

Quest. Wherein is meekenes and long suffering to be expressed?

Ans. In two things especially.

Quest. What is the first of those?

Ans. This; in a quiet bearing with the infirmities and frailties of others, as hastinesse, slownesse, importunitie, rashnesse, and with passions and perturbations appearing in their actions, so farre forth as they are troublesome, and gricuous, and displeasing to vs: not bearing with open offences and sinnes of men, but admonishing and reproofing for such sins, keeping within the compasse of our calling.

Galat. 5. 2.
Ephes. 4. 2.
Coloss. 3. 13.

Quest. What is the second thing wherein meekenesse and long suffering is to be expressed?

Ans. This; in a free remission of reuenge, neither carrying in our hearts any purpose of reuenge for wrongs done to vs, or supposed to bee done, nor returning punishment and euill for euill, in way of requitall for them.

Mat. 6. 12.
Ephes. 4. 32.
Coloss. 3. 13.

Quest. What is the third thing inward in the heart, that tends to the maintenance and preservation of the life of the body of another or others, and to the welfare and safetie of the body of another or others?

Ans. This; an inward fellow-felling of that which be-

Rom. 12. 15. fals others in respect of their bodies and outward estates,
 1 Cor. 12. 25. 26 when men are inwardly touched and affected according to
 the knowne outward estate and condition of others.

Quest. How are men inwardly fellow-feeling touched and af-
 fected according to the knowne outward estate and condition of o-
 thers?

Ans. Two wayes.

Quest. What is the first of those?

Psal. 35. 27.

Luk. 1. 58.

Philip. 1. 26.

Ans. This; by reioycing with others that haue iust
 cause of reioycing for their outward good and prosperitie
 seene or heard of: not in respect of their ill-gotten goods, in
 prospering in knowne sinne.

Quest. What is the second way by which men are inwardly fel-
 low-feeling, touched and affected, according to the knowne outward
 estate and condition of others?

Psal. 35. 13. 14.

Ephes. 4. 32.

Coloss. 3. 12.

Heb. 13. 3.

1 Pet. 3. 8.

Ans. This; by mourning and greeuing with others that
 haue iust cause of heavinesse: mourning, and grieve for the
 outward euill, distresse, and aduersitie seene or heard of, and
 by pitying them, and by being tender hearted towards them:
 not with such as sorrow when they ought to reioyce, nor pi-
 tying men or women in respect of deserved misery, and iust
 punishment brought on themselves.

Quest. What is the fourth thing inward in the heart, that
 tends to the maintenance and preservation of the life of the body
 of another or others, and to the welfare and safetie of the body of
 another or others?

Rom. 12. 18.

Galat. 5. 22.

Coloss. 3. 15.

1 Thess. 4. 11.

Ans. This; an heart disposed to peace and quietnesse,
 and a care and desire to maintaine concord and good agree-
 ment amongst men, as much as is possible and in our power.

Quest. Wherein is an heart disposed to peace and quietnesse,
 and a care and desire to maintaine peace and good agreement a-
 mongst men, to be expressed?

Ans. In three things especially.

Quest. What is the first of those?

Pro. 17. 14.

Pro. 19. 11.

Pro. 20. 3.

Iam. 3. 17.

Gen. 13. 8. 9.

Math. 17. 27.

Ans. This; in passing by offences so farre as they con-
 cerne vs in particular, and may be passed over without hurt
 or wrong to our selues or others; and sometimes for quietnes
 sake, in parting from our owne right.

Quest.

Quest. What is the second thing wherein an heart disposed to peace and quietnesse, and a care and desire to maintaine peace, concord, and good agreement amongst men, is to be expressed?

Answ. This, in construing things in the best sence, and taking euery thing, if it be possible, in the best part.

2 Sam. 10.3.
1 Cor. 13.5.

Quest. What is the third thing wherein an heart disposed to peace and quietnes, and a care and desire to maintaine concord and good agreement amongst men, is to be expressed?

Answ. In meddling onely with our owne matters and businesses, and such things as concerne vs in regard of our callings and conditions of life.

1 Thes. 4.11.
1 Pet. 4.13.

Now to the outward things that tend to the maintenance of the life of the body of another or others.

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Quest. What are the outward things that tend to the maintenance and preservation of the life of the body of another or others, and to the welfare and safetie of the body of another or others?

Answ. They are of two sorts: either such as serue to avert and to turne away euill, wrong, hurt, or danger from the body of another or others, or such as serue for the good, helpe and comfort of the body of another or others.

Quest. What are the outward things that serue to avert and to turne away euill, wrong, hurt, or danger from the body of another or others?

Answ. They are either in speech, or in action: in word, or in act or deed.

Quest. What are the outward things in speech or in word that serue to avert and to turne away euill, wrong, hurt or danger from the body of another or others?

Answ. Such words and speeches vttered and spoken as are for the defence and helpe of innocent persons that are helpelesse, being either vnder the hands of oppressors, or followed by oppressors seeking to hurt and to wrong them either in their bodies or liues. Men are, as they are able, and according to their place and calling, to open their mouthes, and to speake for the defence and helpe of them that are knowne to them to bee oppressed in their bodies or liues, being innocent and helpelesse, especially being such as they are bound

Pro: 12.6
Pro: 24.23, 24.

bound to by some neere and speciall bond.

Quest. How are men to speake for the defence and helpe of such as are knowne to them to be wronged and oppressed in their bodies or lues, being innocent and harmelesse persons, and helpelesse?

Ans. Three wayes.

Quest. What is the first of those?

Ans. This; by speaking for them as they are able, and according to their place and calling, in priuate to the face of their oppressor or oppressors, to dissuade him or them from offering or doing wrong vnto them in respect of their body or lues. Thus did Reuben, Gen. 37. 21, 22. Thus did Jonathan, 1 Sam. 20. 32. Hest. 7. 3, 4, 5, 6.

Quest. What is the second way by which men are to speake for the defence and helpe of such as are knowne to them to be wronged and oppressed in their bodies or lues, being innocent and harmelesse persons, and helpelesse?

Hest. 4. 8.

Iob. 29. 12 to 19.

Pro. 31. 8, 9.

Iere. 38. 7, 8, 9.

Luk. 23. 13, 14. to 22.

Ans. This, by speaking and pleading for them as they are able, and according to their place and calling, either as Witnesses, or as Advocates, or as Iudges publicly in some open Court, for the freeing of them from wrong done or offered to be done to them in respect of their bodies or lues, especially they being poore fatherlesse, widowes, or strangers, or being religious; and yet such as either cannot or dare not plead for themselves.

Quest. What is the third way by which men are to speake for the defence and helpe of such as are knowne to them to be wronged and oppressed in their bodies or lues, being innocent and harmelesse persons, and helpelesse?

Act. 12. 4, 5.

Rom. 15. 30, 31

2 Thess. 3. 1, 2

Ans. This; by speaking for them as they are able, to God in prayer, by commending their case to the Lord, and calling on him in prayer for their succour and reliefe.

Quest. What are the outward things in act or deed that serue to avert and to turne away euill, wrong, hurt or danger from the body of another or others?

Ans. Such acts and deeds done, as are for the helpe and succour of innocent persons that are helpelesse, being either vnder oppression and wrong, or pursued by oppressors, seeking

king to hurt and wrong them in their bodies or liues. Men are, as they are able, and according to their place and calling, to doe such things as serue for the helpe and succour of innocent persons that are helpelesse, especially of such as they are bound to by some speciall relatiō, against the known euils and wrongs either already done to them, or in doing or intended to be done to them in respect of their bodies or liues.

Exod. 2. 17. 18.
19.

Iudg. 2. 10
Iudg. 3. 9. 15. 31.

Quest. What are men to doe for the helpe and succour of innocent persons that are helpelesse, especially to such hauing knowne euils and wrongs already done to them, and being vnder oppression and wrong in respect of their bodies or liues?

Answ. They are as they are able, and according to their place and calling, to vse their power and strength for the rescuing and deliuering them from vnder their oppressions and wrongs. Thus did Abraham, Gen. 14. 14. 15. 16. Thus David 1 Sam. 30. 17, 18.

Iob 29. 12. 17
Prou. 24. 11.

Quest. What are men to doe for the helpe and succour of innocent persons that are helpelesse, especially of such as they are bound to by some neere and speciall bond, when knowne euils and wrongs are in doing, or intended to be done to them in their bodies or liues?

Answ. They are then, as they are able, to interpose their power and strength to defend and to saue them from those euils and wrongs, either as they be priuate persons, or as they be Magistrates.

Quest. How are men as they bee priuate persons to interpose their power and strength, to defend and to saue innocent persons that are helpelesse, especially such as they are bound to by some neere and speciall bond, from knowne euils and wrongs that are in doing or intended to be done to them in their bodies or liues?

Answ. Thus; by vsing their hands, their purses, their paines so farre as they are able, to protect and to saue them from violence or spoyle, especially when violence or spoyle intended is sudden, and the Magistrate absent, and it is dangerous to stay for his coming.

Iosh. 2. 4. 6.
1. Kings 18. 4.

Quest. How farre are priuate persons to interpose their power and strength to defend and to saue innocent persons that are helpelesse, especially such as they are bound vnto by some neere and speciall

speciall bond, from knowne euils and wrongs that are in doing or intended to be done to them in their bodies or liues?

2 Sam. 21. 15.

16. 17.

Rom. 16. 4.

1 Iohn. 3. 16.

Answ. Sometimes to the hazard and aduenturing their owne liues; as when it is to the defending and sauing of the bodies and liues of such as are speciall instruments of Gods glory, and of common good, either in the Church or Common wealth.

Quest. How are men as they bee Magistrates to interpose their power and strength to defend, and to saue innocent persons that are helpelesse, especially such as they are bound to by some neere and speciall bond, from knowne euils and wrongs that are in doing, or intended to be done to them in their bodies or liues?

Exod. 18. 21.

Rom. 13. 4.

Exod. 2. 11. 12

Act. 7. 24.

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Answ. Thus; by drawing out, and vsing the sword, according to their place and power to protect and to saue them from violence or hurt, whether it bee in doing or intended to be done, either to their owne Subjects or Forreiners.

Now to the outward things that serue for the good, helpe, and comfort of the body of another or others.

Quest. What are the outward things that serue for the good, helpe, and comfort of the body of another or others?

Answ. They are also either in speech or in action: in word, or in act and deed.

Quest. What are the outward things in speech or in word, that serue for the good, helpe and comfort of the body of another or others?

Tit. 2. 3.

1 Pet. 3. 16.

Answ. Such words and speeches vttered and spoken, as do expresse meeknesse, gentlenesse, kindnesse and loue to those to whom they are vttered and spoken.

Quest. What are the words and speeches wherein men are to expresse meeknesse, gentlenesse, kindnesse and loue to those to whom they are vttered and spoken.

Answ. They are of three sorts especially.

Quest. What is the first of those?

Answ. This; their salutations: when men meet with others; they are to salute them, being their equalls or inferiours by their

their names or surnames: and to salute their Superiours by names of Honour or Office, giuing them such Titles of reuerence as belong to them, wishing them good health, prosperitie, or good successe, and the like, as occasion is offered.

Ioh. 1. 38.
Ioh. 20. 16.
Iudg. 6. 12.
Ruth. 2. 4.
Luk. 1. 28.
Luk. 10. 5.
Iohn. 20. 19.
1 Obiection.

2 Kings 4. 29. If thou meete any salute him not; and so Christ bad his disciples Salute no man by the way: Luke 10. 4. Therefore it may seeme vnlawfull to salute others when we meete with them.

Quest. How is this to be answered?

Ans. Thus; the intent of those places is not to forbid men to salute others; but that Gehazi and the Disciples should onely for that time omit the practice of the duties of common courtesie, so farre as they might hinder or delay the performance of waightier matters.

Ioh. Epist. 2. vers. 10. If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him God speed: therefore it seemes not lawfull to salute others.

2 Obiection.

Quest. How is this to be answered?

Ans. Thus; the meaning of that place is not to forbid common courtesie of man to man, but acquaintance and familiarity with Heretikes, especially such acquaintance and familiaritie as may seeme to giue allowance and approbation to their wicked courses, as appears Romanes 16. 17.

Quest. What is the second sort of words and speeches wherein men are to expresse meeknes, gentlenes, kindnes, and loue to those to whom they are uttered and spoken?

Ans. This; their answeres: men are to giue to others soft answeres, such as may neither kindle nor increase anger in them; and when they are rayled on, they are not to rayle againe; and when they are hardly spoken of, they are either to bee silent, or onely to make a iust and manifest defence of their owne innocency. Dan. 6. 21. 22. Ioh. 8. 48. 49. 1 Pet. 3. 9.

Iudg. 8. 23.
1 Sam. 25. 10.
11. 12. 13.
Pro. 15. 1.
2 King. 18. 36.
1 Sam. 1. 15.

Quest. What is the third sort of words and speeches wherein men are to expresse meeknes, gentlenes, kindnes, and loue to those to whom they are uttered or spoken?

Ans. This; their admonitions & iust reproofs: when men do admonish.

Gen. 13. 8.
Galat. 6. 1.

admonish or iustly reprove their brethren for their faults committed of ignorance, or of frailltie.

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Quest. What are the outward things in act or deed that serue for the good, helpe, and comfort of the body of another or others?

Answ. They are either in countenance and in some gesture and carriage of the body, or they bee other acts and deeds.

Quest. What are the outward things in countenance, and in some gesture and carriage of the body that serue for the good, helpe, and comfort of another or others?

Gen. 31. 2. 5.
Gen. 33. 10.
1 Sam. 25. 17
Prou. 16. 15.
Gen. 23. 7. 12

Answ. All such lookes, and all such gestures of the body as doe expresse meeknesse, gentlenesse, kindnesse and loue to another or others, without dissimulation, as looking on an other with an amiable and cheerfull countenance, shewing a mans selfe affable, easie to be spoken to, and to admit talke or conference with others, as occasion is offered, or to heare another or others, either in complaint or suite; bending and bowing of the body in an humble and courteous manner.

Quest. What are the other outward acts and deedes that serue for the good, helpe, and comfort of the bodie of another or others?

Answ. They are of two sorts.

Quest. What is the first of those?

Gen. 14. 18.
2 Sam. 10. 28
31.
1 King. 10. 10.
13.
Ier. 40. 5.
Acts 20. 38

Answ. Such acts and deedes done as doe expresse kindnesse and loue to those to whom they are done, and are for the continuance of the health, welfare, comfort, and good estate of the body of another or others; as bestowing of gifts, benefits, and good turnes on others, sending of gifts and presents to them, accompanying them in their iourneyes, and the like.

Quest. What is the second sort of outward acts and deedes, that serue for the good helpe and comfort of the body of another or others?

Iob 31. 16. 17.
18. 19. 20. 21.
Prou. 21. 13.
Prou. 31. 20.

Answ. Such acts and deedes done as doe expresse kindnesse, and loue, and tender affection to those to whom they are done, and are for the relieuing of another or others being in any knowne want and distresse of body. Men are as they

they are able, and as they have power and meanes, to reach out their helping hands for the reliefe of such as ought to be relieved, being any way distressed in their bodies, and known to them, either by sight or by hearing to stand in need of reliefe, in respect of their bodies.

Isai. 58.7.
Math. 25.35.
36.41.43.

Quest. How far are men bound according to their abilitie and meanes to reach out their helping hands for the reliefe of such as ought to be relieved, being any way distressed in their bodies, and known to them by sight or by hearing, to stand in need of reliefe in respect of their bodies?

Ans. Sometimes to the entertainment of them to bed or board, or both, especially they being strangers and harbourlesse, and for the Lords cause, and for a good conscience persecuted.

Job. 31.32.
Iudg. 19.20.
21.
Rom. 12.13.
Heb. 13.2.
1 Pet. 4.9.
Objection

This dutie of entertaining of strangers, and harbourlesse, was peculiar to the primitive Church, when Christians were banished and thrust out of house and home, and wandered vp and downe in the time of the renne bloody persecutions, and therefore not now to be practised.

Quest. How is this to be answered?

Ans. Thus; In those times there was greater need of the practice of this dutie, then now in the settled state of the Church, but yet it reacheth to all times, and that appears by the sentence that Christ shall giue on the Sheepe and Goats, *Math. 25.* it is sayd, verse 32, 33, 34, 35, 36. &c. As Gods providence shall offer strangers to vs harbourlesse and persecuted: so wee are to giue them entertainment according to our abilitie.

Quest. To whom are men chiefly bound according to their abilitie and meanes to reach out their helping hands for their reliefe, being any way distressed in their bodies, and known to them to stand in need of reliefe, in respect of their bodies?

Ans. To such as they are bound to by some neere and speciall bond of place, calling, or condition, or of nature or grace, as to Father, Mother, Husband, Wife, Children, Master, Seruant, or to the Saints and children of God.

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Job 19.13. to
22.
Leuit. 25.35.
Rom. 12.13.
Galat. 6.10.

Quest. What if a man be able to releene but one being in

Want and distresse of body, and his owne father or mother and his owne childe are at the same time in like want and distresse of body, and knowne to him so to bee: Which of them is he then to releue?

Mat. 15. 4. 5. 6.
Mar. 7. 10.
11. 12.

Answ. Rather his father or his mother then his childe, because hee owes more debt and dutie to his parents, from whom hee had his substance and being, then to his children, who have their substance and being from him: therefore Christ preferres the releueing of parents before Free-will offerings.

Quest. *What if a man bee able to releue but one being in want and distresse of body; and his owne father or mother being not religious, and another that is not of his kindred being religious and fearing God, are at the same time in like want and distresse of body, and knowne to them so to be: Which of them is he then to relieue?*

Answ. Rather his father or mother then the other partie, because hee is thereunto bound, both by the bond of Nature in speciall manner, and also by religion, and by the commandement of God.

Objection.

Math. 12. 49. 50. Christ esteemes his Disciples, and doth esteeme those that doth the will of God his Father, and so are religious and truely feare God, as his brethren, and as his mother, and so are we to esteeme of them: therefore we are to releue such as are religious, though not of our kindred, rather then our father or mother that are not religious, being at the same time in like want and distresse of body, and knowne to vs so to be.

Quest. *How is this to bee answered?*

Answ. Thus; wee are indeed to esteeme such as are religious, being not of our kindred, as deare to vs as our parents, as they stand in relation onely to vs; but when they come in comparison with our parents, and they and our parents though not religious, are set before vs at the same time in like want and distresse of body, wee are not then to releue them, and to neglect our parents: for so doing wee sinne not onely against Religion, but against the Law of nature also.

Quest.

Quest. What if a man bee able to releue but one in want and distresse of body; and a stranger or an enemy is in extreame want and distresse of body; and like to perish, and a friend or a kinsman is in great want and distresse, but not in such extremitie, and the want and distresse of both is knowne to him: Which of them is he then to releue?

Answ. Rather the stranger or his enemy, then his friend or kinsman: for the state and condition of men or women in want and distresse of body is principally to be respected, without any difference of persons. Mat. 5. 44.
Luk. 6. 35.
Rom. 12. 20.

Quest. Is the body of another onely to be respected while it is alieue, and is nothing to be done vnto it when it is dead?

Answ. Yes, there is a dutie belongs to the dead body of another.

Qu. What is the dutie that belongs to the dead body of another?

Answ. The buriall of it in such honest and seemely manner, as is agreeable to the nature and credit as well of those which remaine alieue, as of the partie deceased, with moderate mourning. Gen. 23. 19.
Gen. 25. 9.
Gen. 50. 13.
Iere. 22. 19. 155

Now to the things that tend to the maintenance and preservation of the life of the soule of man, and to the welfare and safetie of mans soule.

Quest. What are the things that tend to the maintenance and preservation of the life of the soule of man, and to the welfare and safetie of the soule?

Answ. They are either such things as tend to the maintenance and preservation of the life of a mans owne soule, and the welfare and safetie of his owne soule: or such things as tend to the maintenance and preservation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others.

Quest. What are the things that tend to the maintenance and preservation of the life of a mans owne soule, and to the welfare and safetie of his owne soule?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; a carefull auoyding of all such things as tend to the destroy ing of his own soule, as all sorts of finnes, especially

Pro. 11. 19.

Rom. 2. 5.

1 Pet. 3. 20. 11.

especially knowne finnes, and liuing and continuing in any knowne sinne willingly and obstinately, and with delight.

Quest. What is the second thing that tends to the maintenance and preservation of the life of a mans owne soule, and to the welfare and safetie of his owne soule?

Deut. 30. 19. 20

Rom. 10. 14. 17

1 Pet. 2. 2.

Pro. 16. 17.

Answ. This; a carefull vse of the meanes that God hath ordained both for the beginning, and for the continuance of grace and of spirituall life in the soule, both in publike, and in priuate; as of the word of God preached or read, Sacraments, Prayer, and the like.

Quest. How do men carefully vse the meanes God hath ordained for the beginning, and for the continuance of grace, and of spirituall life in the soule?

Pro. 2. 1. 2. 3. 4.

Pro. 4. 20. 21.

Pro. 7. 1. 2. 3. 4.

Pro. 8. 33.

Isai. 55. 3.

Answ. By diligent attending on them, and by vsing them conscionably, and with care to be bettered and to profit by them: this we find required in many places of Scripture. Coloss. 3. 16. 1 Thes. 2. 13.

Ephes. 2. 10.

Philip. 2. 12.

2 Pet. 4. 5. 6.

to 12.

Psal. 92. 14.

2 Pet. 3. 18.

Quest. How doe men carefully walke in the way of life, and of saluation?

Answ. By diligence to finish their owne saluation, by adding daily one measure of grace to another, and by making their owne calling and election sure by the fruits of faith.

Quest. What are the things that tend to the maintenance and preservation of the life of the soule of another or others, and to the welfare and safety of the soule of another or others?

Answ. Such things as serue for the procuring or helping forward of the spirituall life and saluation of another or others: men are as they are able, and according to their place and calling, and as present occasion is offered, to procure or to helpe forward the spirituall life and saluation of another or others.

1 Cor. 10. 33.

Quest. How are men, as they are able and according to their place and calling, and as present occasion is offered, to procure and to helpe forward the spirituall life and saluation of another or others?

Pro. 11. 30.

Dan. 12. 3.

Rom. 15. 2.

Iam. 5. 19. 20.

Answ. By doing such things as tend to the winning of their soules, and to their edification in grace & goodnes.

Quest. What are the things that men are to doe tending to the winning

Winning of the soules of others, and to their edification in grace and goodnesse?

Ans. Sixe things especially.

Quest. What is the first of those?

Ans. This; they are as they are able, and according to their place and calling, and as present occasion is offered, to teach and to instruct others to knowe God, and the good wayes of God; and to counsell, and to aduise them in such things as concerne their sanctification and saluation, especially such as bee vnder their charge; they being such as haue the gouernment of others, and are ouer others in publike or in priuate, as Ministers and Gouvernours in the family.

Gen. 18. 19.
Deut. 6. 7.
Pro. 1. 10.
Pro 31. 1.
Ioh. 1. 35. to 45
Act. 20. 26. 27.
Coloss. 3. 16.

Quest. May not inferiours sometimes teach and instruct, aduise and counsell their Superiours?

Ans. Yes, they may, and they ought sometimes to teach and instruct their Superiours, finding them fit and willing to bee taught, instructed, aduised, and counselled by them, and dealing with them with reuerence, and with humilitie.

1 Sam. 25. 23.
to 32.
Iob. 3 1. 13.
Act. 18. 26.

Math. 28. 19. Ministers are commanded to teach and baptize, and so it belongs to the Ministers of the Word onely to teach others; and therefore not to Gouvernours in the family.

Obiect.

Quest. How is this to bee answered?

Ans. Thus; it belongs to the Ministers of the Word onely to teach as Ministers; but yet gouernors in the family may teach as gouernors in another kind of teaching.

Quest. Wherein stands the difference betweene the teaching of the Ministers of the Word, and the teaching of Gouvernours in the family?

Ans. In two things.

Quest. What is the first of those?

Ans. This; Ministers of the Word teach in the name of God, and by authority from Christ, as in his roome and stead, and as his Ambassadors: and hence they are called *Men of God*, *seruants of God*; but Gouvernors in the family teach only by the authoritie of an husband, a father, or master.

Tit 2. 15.
2 Cor. 5. 19. 20

Quest. What is the second difference betweene the teaching of the Ministers of the Word, and of gouernors in a family?

Ans.

Ezech. 3. 17.
Deut. 18. 18.
2 Cor. 3. 8.

Ans. This; the teaching of Ministers of the Word depends onely on the teaching of Gods Spirit by his Word. But the teaching of Gouvernors in a family depends on publike teaching, and must be ordered by it; and they must teach nothing but that they haue learned and receiued from the publike Ministry, and is agreeable to it.

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Quest. What is the second thing that men are to doe tending to the winning of the soules of others, and to their edification and building up in grace and goodnesse?

איש יחזק
בן דעתו

Pro: 27. 17.
Heb. 10. 34.

Ans. This; they are as they are able, and according to their place and calling, and as present occasion is offered, to prouoke and to excite and stirre vp others to holinesse and to well doing, and to hearten, and to encourage them in well doing, especially such as bee vnder their charge, they being such as haue the gouernment of others. *Prou. 27. 17.* A man is to whet his friend to knowledge, ioy, loue, diligence, and Zeale.

Quest. How are men, as they are able, and according to their place and calling, and as present occasion is offered, to prouoke, and to excite, and to stirre vp others to well doing, and to hearten and to encourage them in well doing?

2 Chron. 19. 9.
2 Chron. 20. 20
2 Chron. 32. 7.
1 Theff. 5. 11.
1 Tim. 5. 1. 2.
Hebr. 3. 13.
Rom. 13. 3.
1 Cor. 11. 2.

Ans. By perswading and by exhorting them to good things, and by praising, commending, and countenancing them when they doe well.

Quest. What is the third thing that men are to doe tending to the winning of the soules of others, and their edification and building up in grace and goodnesse?

Ans. This; they are, as they are able, and according to their place and calling, and as present occasion is offered, to admonish and to reprove others, when they see or know them to offend, and to doe euill, and to sinne, so as they doe it fitly and seasonably.

Quest. How doe men reprove others fitly?

Ans. When their reproofe is fitted to the quality of the person whom they reprove, and to the nature and quality of the offence for which the person is reprovved.

Leuit. 19. 17.
Luke 17. 3.
Coloss. 3. 16.
1 Theff. 5. 14.
2 Tim. 2. 4.
Tit. 2. 15.

Quest. How is the reproofe fitted to the quality of the person reprovved?

Ans.

Answ. Thus; when men reprove their equalls lovingly and friendly, their Superiours (having a calling so to doe) Gal.6.1. by reuerent and humble exhortation; their Inferiours 1 Tim. 5.1. sharply, the fact being notorious, scandalous, or dan- 2 Sam.12.1. gerous: and such of their Inferiours as ouer whom they Tit.3.13. haue speciall authoritie, as their Children, Seruants, Nehem.5.7. Subiects, or the like, sometimes by due chastisement and Iob 2.20. Prou.29.17.19 correction.

Quest. How is reproofe fitted to the nature and quality of the offence, for which the person is reprov'd?

Answ. Thus; when men reprove others for sinnes and offences committed of ignorance or frailtie, with gentle- Iude epist.ver. 22.23. nesse; and for sins and offences committed of malice, pride, 2 Cor.13.2. and presumption, with sharpnesse and seueritie.

Quest. How doe men reprove others seasonably?

Answ. When they doe it in such a time as the reproofe may doe them most good: as when they discerne them to be willing to heare reproofe, they are no scorers, and that they are capable of reproofe, they are not drunke, nor in heat of passion. Psal.141.5. Prou.9.8. 1 Sam.25.36.37

Quest. What if men being but priuate persons, doe know another or others to practice some thing that tends to the hurt of the Church or Common-wealth, as to plot Treason, or to intermeddle in treasonable practices, or the like, are they then priuately to admonish and to reprove them?

Answ. In such a case they are not, but they are then to discover them to the publike Magistrate, that by him they may bee dealt withall according to the nature and qualitie of the offence. Deut. 13.6.7.8. Hest.2.21.22.

Question. What if men being but priuate persons, doe knowe another or others, to intend to kill and to murder another, and to lye in wayte purposely to take away his life, are they then priuately to admonish and to reprove them?

Answ. No; in this case also they are bound to discover them to the publike Magistrate: for the life of a man or woman is to be preferred before the credit of such as seeke vniustly to take it away. Act.23.16.17.

Quest. What is the fourth thing that men are to doe tending to the winning of the soules of others, and to their edification and building up in grace and goodnesse?

Gen. 50. 21.
1 Sam. 23. 16.
2 Sam. 10. 2.
Job 6. 14. 15.
Isai. 40. 1. 2.
Mat. 14. 27.
1 Theff. 4. 18.
1 Theff. 5. 14

Answ. This; they are as they are able, and according to their place and calling, and as the present occasion is offered, to comfort others, when they see or know them to stand in need of comfort, in regard of their troubles and distresses, especially in regard of the troubles and distresses and afflictions of their minds and consciences for sinne, so as they doe it wisely and seasonably.

Quest. How doe men wisely and seasonably comfort others that are troubled and afflicted in their minds & consciences for sinne?

Job 16. 2.
Job 19. 21.
Isai. 50. 4.

Answ. When they duly consider the person afflicted, as whether it be a man or woman, young or old, having knowledge or wanting knowledge, whether by nature fearefull and melancholike or no, whether a vsuall sinner or no, and the like, and accordingly to apply comfort: and when they doe it in such a time as comfort may doe the partie afflicted most good; as when they discern the partie afflicted to bee fit for comfort, as being humbled rather for sinne then for outward shame, or the like, and not griued onely with a generall notion and sight of sinne, but extreemely throwne downe with the burden of particular sinnes.

Quest. What is the fift thing that men are to doe tending to the winning of the soules of others, and to their edification and building up in grace and goodnesse?

Ier. 42. 2. 3.
Gen. 43. 29.
Gen. 48. 15.
1 Chro. 22. 12.
1 Sam. 5. 15.

Answ. This; they are as they are able, and according to their place and calling, and as present occasion is offered, to pray for others standing in need of their prayers, for the good of their soules, and especially such as they are bound to, by some neere and speciall bond, as of nature or of grace, or of place or calling, and condition, and the like.

Quest. What is the sixth thing that men are to doe tending to the winning of the soules of others, and to their edification and building up in grace and goodnesse?

Math. 5. 18.
2 Cor. 9. 2.

Answ. This; they are as they are able, and according to their place and calling, and as present occasion is offered to giue good example to others, liuing in their sight without

giuing

giuing iust offence, and walking before them in the practice of good things, especially to such as they are bound to, by some neare and speciall bond of nature, place, calling or condition. 1 Pet. 2.12.
1 Pet. 3.1.

Now to the seventh Commandement *Exod 20.14.*

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Thou shalt not commit Adultery.

Quest. *Why is the Commandement that forbids Adultery, next to that that forbids Killing or Murder?*

Ans. For this reason, because next after iniurie done to the person of man or woman, there is none greater then that which is offered or done to the ioynt person: as the wife is to the Husband, and the Husband to the Wife, they two being but one flesh. Gen. 2.24.
Mat. 19.5.
1 Cor. 6.16.

Quest. *What are the words of the seventh Commandement?*

Ans. Those we finde, *Exod. 20.14. Thou shalt not commit Adulterie.*

Quest. *What is the meaning of the words of this Commandement?*

Ans. This; thou shalt not thinke, will, speake, or doe any thing whereby thine owne chastitie, or the chastitie of another or others may be hurt or hindered. Mat. 5.18.
2 Cor. 7.1.
1 Thess. 4.3.4.

Quest. *What is the ground of this prohibition: thou shalt not thinke, will, speake, or doe any thing whereby thine owne chastitie, or the chastitie of another or others may be hurt or hindered?*

Ans. Both the preservation of a speciall part of Gods Image in man, chastity being a speciall part of Gods Image in man; and therefore Adultery is knowne to be a sinne by the light of nature: and also the propagation of an holy seede to be made by man on earth, God hauing appointed one man to one woman to that end. *Mat. 2.15.* Gen. 20.9.
Gen. 26.10.
Mat. 2.15.

Quest. *Why is Adultery heere named, rather then any other sin of the same kinde?*

Ans. For two reasons especially.

Quest. *What is the first of those?*

Ans. This; because it breakes the couenant of marriage, whereby married persons bind themselves not only one with another, but to God himselfe (who hath appointed the Ordinance of Marriage) that they will faithfully and truly keepe. Pro. 2.17.

keepe their faithplighted one to the other.

Quest. What is the second reason why Adulterie is heere named, rather then any other sin of the same kinde?

Answ. This : because it brings pollution into the Ordinance which God hath sanctified for the propagation of an holy seede, and makes confusion in Stocks and Families through bastardy : and many times brings the child of the Adulterer into another mans possession, to his great wrong and indignity.

Quest. What is the summe of this Commandement?

Gen. 39. 9.
Tit. 2. 5.

Answ. That chastitie bee not any way hurt or hindered, either in our selues or in others, but that both in our selues & in others, it be euery way and by all good meanes preserved, Ioseph was carefull of his. Gen. 39. 9.

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Now this Commandement being Negative : I will first shew what this Commandement forbids.

Quest. What doth this Commandement forbid?

Answ. In generall, all manner of vncleanes, and fleshly defilement : and all things that doe hurt or hinder chastity in man or woman.

Quest. What are the things that doe hurt or hinder chastity in man or woman?

Answ. They are either things inward in the heart, or outward things.

Quest. What are the inward things in the heart, that do hurt or hinder chastity in man or woman?

Mate. 5. 28.
Coloss. 3. 5.

Answ. They are filthy imaginations, and vnchast thoughts, and inward lusts and motions of the heart to vncleanness, whereunto the heart doth giue consent : or purposes and desires of the heart to any act of vncleannes, and fleshly defilement.

Quest. When are inward lusts and motions of the heart to vncleanness, whereunto the heart giues consent, most vile and odious?

1 Cor. 7. 9.

Answ. When they are so violent and strong, as that they continually boyle and burne within, and giue a man or woman no rest, but are euer stirring and prouoking them to the

the committing of some filthy act of vncleannesse : 1 Cor. 7. 9
It is better to marry then to burne, (that is) to haue within a Coloss. 3. 5.
continuell feruencie of lusts, in the heart. *Coloss. 3. 5. inordinate affection.* Hosea 7. 4.

Quest. What are the outward things that doe hurt or hinder chastity in man or woman?

Answ. They are either things going before the act of vncleannesse and fleshly pollution : or the act of vncleannesse and fleshly pollution it selfe.

Quest. What are the things that goe before the act of vncleannesse and fleshly pollution?

Answ. Either things farther off, as preparatiues and prouocations to it: or things nearer to it.

Quest. What are the preparatiues and prouocations to the act of vncleannesse?

Answ. They are either such things as stirre vp filthy lust, and make the body fit for vncleannes : or such things as helpe forward that fitnesse.

Quest. What are the things that stirre vp filthy lust, and make the body fit for vncleannes?

Answ. Foure especiall.

Quest. What is the first of those?

Answ. Gluttony, or excesse in eating and pampering of the belly with meates : as when men or women either eate ordinary meates immoderately, till they doe thereby glut themselves, or they vse delicates and curious dainty meates deliciously and vnseasonably, especially such as haue greatest force to encrease and to stirre vp filthy lust, purposely to encrease and to stirre it vp in themselves. Ier. 5. 8. Ezéch. 16. 49. Rom. 13. 13. Hosea 7. 6.

Quest. What is the second thing that stirrs up filthy lust, and makes the body fit for vncleannesse?

Answ. This; Drunkennesse or excesse in drinking, as Gen. 19. 32. 33. when men or women doe take into their bodies strong drinke, Ale, Beare, Wine, or compound water excessively till they doe thereby surcharge nature, and disorder the powers of reason, and inrage their naturall affections, and especially when they doe vse wines and strong drinkes, wantonly and vnseasonably, and of purpose to stirre vp filthy
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Ifai. 5. 11.
Rom. 13. 13.
Ephes. 5. 18.

filthy lust : after drunkennesse followes chambering and wantonnesse, *omnis profusio et turpitudine.*

Quest. What is the third thing that stirrs up filthy lust, and makes the body fit for uncleannesse?

Ans. This ; lustfull dreames comming from surfeiting and drunkennes. Hence come nocturnall pollutions spoken of, *Deut. 23. 10.*

Quest. What is the fourth thing that stirrs up filthy lust, and makes the body fit for uncleannesse?

Ans. This ; Idlenesse, as when men or women spend their strength and time God giues them, wherein they ought to be employed in some honest labours of minde or body, in excessive sleeping, and in sluggishnesse, in ease and in doing nothing ; but following their sensuall pleasures.

Quest. What are the things that helpe forward the fitnessse of the body for uncleannesse?

Ans. Seauen especially.

Quest. What is the first of those?

Ans. This ; any light, vaine, immodest, either setting out of the body, or carriage of the body ; as by riotus, lasciuious, garish, disguised, and new fangled attire ; by long shag hayre, by platting, curling, frizling, powdering, or colouring of the haire ; by painting the face, by laying out the naked breasts, by stretching out the necke, by mincing or tinkling with the feete.

Ezech. 16. 49.
Pro. 7. 10.
1 Tim. 2. 9.
1 Pet. 3. 3.
1 Cor. 11. 14.
2 King. 9. 30.
Ierc. 4. 30.
Ifai. 3. 16. to 24

Quest. May not men or women seeing a fashion of attire used in a strange Countrey and not in use in their owne Countrey, take it up and use it in their owne Countrey?

Ans. No, they may not ; the Lord hath threatned to visite such as weare strange apparrell. *Zephan. 1. 8.*

Zephan. 1. 8.

Quest. May not a man or a woman hauing some deformity in his or her body, labour to couer it?

Ans. Yes, they may ; so as they set not a new forme or face, or a new habit on the body ; for dissembling is vnlawfull as well in deede as in word.

Isaie prophesied naked, therefore it may seeme lawfull to lay out the bare breasts.

Obiectiō.

Quest. How is this to be answered?

Ans.

Ans. Thus; that which the Prophet did, was done by the especiall commandement of God, and to a speciall end; and therefore is not to be imitated.

Quest. What is the second thing that helpes forward the fitnessse of the body for uncleannesse?

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Ans. This; the keeping company with lasciuious, wanton, and fleshly persons: and frequenting of lewd houses, houses of filthinesse: when men or women ordinarily, without any warrant or calling, keepe company with filthy persons, and frequent lewd houses, especially at vnseasonable times.

Gen. 39. 10.
Psal. 50. 18.
Pro. 5. 8.
Pro. 7. 7. 8.
9. 10. &c.
Ephes. 5. 3. 7.

Quest. What is the third thing that helpes forward the fitnessse of the body for uncleannesse?

Ans. This; immodest, vnchast, ribald and filthy speaking, when men or women vtter rotten and filthy speeches, tell filthy tales, or sing songs, and sonnets, and ballads of loue and lightnesse, and of abhominable filthinesse, rotten speeches.

Ephes. 4. 29.
Ephes. 5. 3. 4.
Coloss. 3. 8.

Quest. What is the fourth thing that helpes forward the fitnessse of the body for uncleannesse?

Ans. This; reading of vnchast and filthy bookes; bookes of loue matters and dalliance, and filthinesse: 1 Corin. 15. 33. I Cor. 15. 33. *o iudas iudas* some render the words *euill speakings*, or *euill communication*, some *euill conuersings*: I take it, we may vnderstand the word thus, *conuersing with others in their euill speakings*, sayings or writings: and so reading of vile and filthy bookes, fitt to be burnt as these were. Act. 19. 19.

Quest. What is the fift thing that helpes forward the fitnessse of the body for uncleannesse?

Ans. This; idle and curious looking of men on women, or of women on men; when men or women curiously looke on the beauty, feature, and proportion of the body one of another: thus did the sonnes of God behold the daughters of men, Gen. 6. 2. Thus Potiphar's wife beheld Ioseph. Gen. 39. 7. Gen. 34. 1. 2. Dinah went out to see the Daughters of the Land, and when Shechem saw her, he took her and lay with her, and defiled her.

Gen. 6. 2.
Gen. 39. 7.
Gen. 34. 1. 2.
2 Sam. 11. 2.
Iob. 31. 1.
2 Pet. 2. 14.

Quest. May not a man looke on the beauty of a woman, or

a wo-

a woman looks on the beauty of a man, and sin not?

1 King. 10. 7. 8

Answ. Yes, they may; and they ought thereby to take occasion to glorifie God, as the Queene of Sheba by beholding Salomons person, and hearing his wisdom, did take occasion to glorifie God.

Quest. What is the sixth thing that helps forward the fitnessse of the body for uncleannesse?

Nomb. 25:

1. 2. 3.

Ezech. 23. 14.

Ephes. 3. 3. 4.

Answ. This; the looking on lasciuious, filthy and vnseemly pictures, and the beholding of filthinesse, loue matters, and light behauiour of men and women, represented and set out, not only by speech, but by gesture and by conuainces and deuices in Stage Playes and Comedies. The Israelites were brought to fornication by the sight of the filthy Idoll Baall Peor.

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Quest. What is the seauenth thing that helps forward the fitnessse of the body for uncleannesse?

Exod. 32. 6.

Iob. 21. 11. 12.

Mar. 6. 21. 22.

Answ. This; immodest and wanton dancing, mixt dancing of men and women together, in number and measure artificially; especially after solemne feasts, and at merry meetings, with many wanton and lasciuious gestures accompanying the same. *Exod. 32. 6.* The people sate downe to eat and drinke *וַיֵּשְׁבוּ לֵאמֹר* and they rose up to play, (that is) as the best interpreters say, to dance wantonly after they had eaten and drunken, *Iob. 21. 11. 12.* *Mar. 6. 21. 22.* after the banquet Herod made the daughter of Herodias come skipping and dancing in, to please Herod, wherewith his amorous and lustfull eye was entangled, and Iohn Baptists head begged.

Quest. What are the things going before the act of uncleannesse and fleshly pollution, nearer to it then preparatiues or prouocations vnto it?

Answ. They are three things especially.

Quest. What is the first of those?

Deut. 22. 5.

Iob. 24. 15.

Gen. 38. 15.

Answ. This; vsing and wearing of apparrell not fit for the sexe, as when men put on and goe in womens apparrell; or women put on and goe in mens apparrell, that they may not bee knowne, but may more easily come to commit filthinesse.

Quest.

Quest. What is the second thing going before the act of uncleanness, and nearer to it then preparatives or provocations?

Ans. This; wanton kissing, and imbracing, and vunchast touching and dalliance: when men or women do wantonly kisse or embrace one another, or doe vunchastly touch or dallie one with another.

Quest. What is the third thing going before the act of uncleanness and fleshly pollution, and nearer to it then preparatives or provocations?

Ans. This; mouing, intising, and perswading to the very act of uncleanness and fleshly pollution, as Iosephs Mistress did, she was not ashamed to moue him with her own mouth to lye with her.

Quest. What are the acts of uncleanness and fleshly pollution that hurt or hinder chastity in men or women?

Ans. They are either with ones selfe or with others.

Quest. How is chastity hurt or hindered in man or woman with themselves?

Ans. By effeminate wantonnesse, and by doing as Onan did: when men or women abuse their owne bodyes, and by any way or meanes doe prouoke and procure themselves to doe as Onan did. Gen. 38.9. The Apostle calls them that so doe, effeminate persons or wantons. 1 Cor. 6.9.

Quest. How is chastity hurt or hindered in man or woman with others?

Ans. Either with one other, or with many others.

Quest. How is chastity hurt or hindered in man or woman with one other alone?

Ans. Thus; either by married persons, man and wife betweene themselves, or by others that are not marryed one to another.

Quest. How is chastity hurt or hindered by married persons, man and wife betweene themselves?

Ans. Either in respect of their enterance into marriage, or in regard of their after proceeding and vse of it.

Q. How is chastity hurt or hindered by married persons, man and wife betweene themselves, in respect of their enterance into marriage?

Ans. Thus; when they company together and haue secret society.

Exod. 22. 16. 17.

Deut. 7. 3.

Lev. 29. 6.

1 Cor. 7. 38.

Levit. 18. 6.

to 18.

Levit. 20. 19

20. 21.

Mar. 6. 18.

1 Cor. 5. 10.

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Society one with another as man & wife, & yet are either such as entred into that state and condition, without the due consent of their parents, neither having it at the time of their entrance, nor having gotten it afterwards; or they are such as ought not to have married together, being within the degrees of Consanguinity or Affinity, forbidden in the Word of God.

Quest. *May cosen germans, brothers children, or sisters children marry together or no?*

Answ. The marriage of cosen germans is not expressly forbidden in the Word of God, yet in sundry respects being inconvenient and inexpedient, it ought not to be done according to the saying of the Apostle, 1 Cor. 10. 23. *All things are lawfull for me, but all things are not expedient.*

Quest. *May a man after his wife is dead, marry her sister or no?*

Answ. No, hee may not; for as a woman may not marry with two brothers, one after another, Levit. 18. 16. Levit. 20. 21. so a man may not marry with two sisters, there the same proportion holds both wayes.

Levit. 18. 18. The Lord doth not there forbid a man to marry two sisters, one after another; but to marry them both together, and therefore after a wife is dead, a man may marry her sister.

Quest. *How is this to be answered?*

Answ. Thus; that place is thus to be read, *thou shalt not take a woman to her sister*; that is one woman to another, and it is not to be vnderstood of marrying two sisters together; but of having of two wives or women together, and so it proves not that after the wife is dead, a man may marry her sister.

2. Objection.

Deut. 25. 5. The Lord commanded that a man dying without Issue, his brother should take his wife and raise up seeds to him: and therefore it seemes lawfull for a woman to marry two brothers, and so for a man to marry two sisters,

Quest. *How is this to be answered?*

Answ. Thus; those words are a speciall exception of that law, Levit. 18. 16. & are peculiarly directed to the Israelites, and

and did giue them only that libertie for a time, for the continuance and preservation of their Tribes and Families distinct one from another till the comming of the *Messiah*: and that priuiledge must not be extended to any other sort of men whatsoeuer.

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The prohibitions *Leuit. 18.* are Mosaicall and ceremoniall, *Obiection* and therefore do not bind vs now vnder the New Testament.

Quest. *How is this to be answered?*

Ans. Thus; Those prohibitions are grounded on the law of Nature, for God did cast the *Canaanites* out of the Land, who had only the law of Nature to guide them, and were not bound to the ceremoniall Law of *Moses*, because they were therein defiled, *Leuit. 18. 24. 25.* therefore they are morall; and so they are accounted both by the Prophets, *Ezech. 22. 10. Mar. 6. 18. 1 Cor. 5. 1.* and also in the New Testament.

Quest. *How is chastity hurt or hindered by married persons, man and wife betweene themselves, in regard of their after proceeding and use of marriage?*

Ans. Two wayes.

Quest. *What is the first of those?*

Ans. This; when they vse the marriage bed intemperately and immoderately, not for procreation, or for yeelding due debt one to another, or for the auoyding of fornication; but meerely for the satiffying of their vnbridled pleasures: for as a man may be a drunkard by taking into his body his owne strong drinke excesssiuely, and a glutton by excesssiue deuouring of his owne meate: so may one bee filthy & vncleane by the immoderate vse of the Marriage bed. *1 Thes. 4. 4. 5.* not to doe any thing vnbecoming honestie and temperance of Marriage. *Heb. 13. 4.* Marriage (being vsed as it ought) is honourable amongst all.

Quest. *What is the second way by which chastitie is hurt or hindered by married persons, man and wife betweene themselves in regard of the vse of their marriage?*

Ans. This; when they company together and vse the marriage bed vnseasonably.

Quest. *How doe married persons companie together and vse their marriage bed vnseasonably?*

T

Ans.

Answ. Two wayes.

Quest. What is the first of those?

Gen. 18. 11.
Leuit. 18. 19.
Leuit. 20. 18.
Ezech. 18. 6.
Ezech. 22. 10.

Answ. This; if they company together and know each other whilst it is with the woman *after the manner of women*: as *Gene. 18. 11.* when God and nature require that they should forbear the marriage bed, and keepe themselves asunder.

Quest. What is the second way by which married persons company together and use their marriage bed unseasonably?

2 Sam. 11. 11.
Ioel. 2. 16.
Zach. 12. 12.
1 Cor. 7. 5.

Answ. This; if they company together and know each other in the time of publike humiliation; in the time of a solemne fast vsed in regard of some grieuous calamity, either imminent and like to fall on the Church or common Wealth, or already on it: when they ought to giue themselves by mutuall consent, to fasting and prayer.

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Quest. How is chastity hurt or hindered in man or woman one with another alone by such as are not married one to another?

Answ. Two wayes.

Quest. What is the first of those?

Answ. This; when such as are not married one to another, doe commit some act of vncleanness and fleshly defilement one with another, which is vnnatural & against nature.

Quest. How do such as are not married one to another commit some act of vncleanness and fleshly defilement one with another, which is vnnatural and against nature?

Answ. Three wayes.

Quest. Which is the first of those?

Leuit. 18. 22.
Leuit. 20. 13.
Rom. 1. 26. 27.
1 Cor. 6. 9.
1 Tim. 1. 10.

Answ. This; by Sodomitie, or by committing the sinne of Sodome, which is vncleanness and defilement of the body committed betweene them that are of one and the same sexe; as by man with man, or by woman with woman.

Quest. Why is this sinne called Sodomitie, or the sinne of Sodome?

Answ. Because the Sodomites are the first wee read off to haue committed this sinne, and they were outrageous in the committing of it.

Quest. How doth this sin appeare to be a great & grieuous sin?

Answ.

Answ. Both because the light of nature condemnes it, and because it is commonly a punishment of other foule sins; and because also it is a sinne, which they commit whom God hath giuen vpto a reprobate sense *Rom. 1.26.27.*

Rom. 1.26.27.

Quest. What is the second way by which such as are not married one with another, commit the act of uncleannes & fleshly defilement one with another, which is unnaturall & against nature?

Answ. This; by beastiality which is vncleannesse and defilement of the body, committed by man or woman with a brute beast, forbidden *Leuit. 18.23.* and condemned to death, *Leuit. 20.15.16.*

Leuit. 18.23.

Leuit. 20.15.16

Q. What is the third way by which such as are not married one with another, commit some act of vncleannes & fleshly defilement one with another, which is unnaturall and against nature?

Answ. This; by vncleannesse and fleshly defilement of the body, committed by man or woman with the Deuill; as Witches doe, by their owne confession: for the Deuill may appeare in a bodily shape, and may sometimes (the Lord suffering him) vse the body of a man or woman as hee vsed the body of the Serpent: *Gen. 3.1.* and so may haue company with those, who either haue familiarity with him, or giue themselves much to filthinesse.

Gen. 3.1.

Q. What is the second way by which chastity is hurt or hindred, with one other alone, by such as are not married one to another?

Answ. This; when such as are not married one to another, doe commit some act of vncleannesse and fleshly defilement one with another which is naturall, and according to the course of nature corrupted.

Quest. How doe such as are not married one to another, commit some act of vncleannesse and fleshly defilement one with another which is naturall, and according to the course of nature corrupted?

Answ. Two wayes.

Quest. Which is the first of those?

Answ. This; by committing the sinne of Incest, which is vncleannesse and defilement of the body, committed betweene man and woman that are neere in blood & of kindred one to another, either by consanguinity or affinitie.

Gen. 19.33.
to 37.

Gen. 35.22.

Gen. 49.4.

Gen. 38.18.

2 Sam. 13.14.

Ezech. 22.11

Mar. 6.18.

Quest. 1 Cor. 5.1.

Quest. What is the second way by which such as are not married one to another, doe commit some act of uncleannesse and fleshly defilement one with another which is naturall, and according to the course of nature corrupted?

Answ. This; by vncleannesse and defilement of the body, committed betweene man and woman, that are not neere in blood, nor of kindred one to another, either by consanguinitie or affinitie.

Quest. How is that done?

Answ. Two waies.

Quest. What is the first of those?

Gen. 34. 2.

1. Cor. 6. 9. 18.

1 Cor. 10. 8.

Coloff. 3. 5.

Heb. 13. 4.

Answ. This; by fornication, which is vncleannesse and fleshly defilement of the body committed betweene man and woman being both single and vnmarried persons.

Here some things saide in defence of fornication are to be answered.

1 Obiection.

Gen. 19. 8. Lot offered his daughters to the men of Sodom when they called for the strangers that were come into his house to abuse them, which (say some) hee would not haue done if fornication had beene a sinne; therefore it seemes that fornication is no sinne.

Quest. How is this to be answered?

Answ. Thus; that fact of Lot cannot be iustified nor excused, it was euill and a sinne; though his purpose was by a lesser euill to preuent a greater; for no man may doe the least euill or sinne for the procuring of the greatest good that can be. **Rom. 3. 8.** And so that fact of his proues not fornication to be no sinne.

2. Obiection.

2 Pet. 2. 7. The Apostle calls Lot a iust man, therefore hee was blamelesse in that fact of his, in offering his daughters to the rage of the Sodomites.

Quest. How is this to be answered?

Answ. Thus; though Lot be called a iust man, yet it followes not that euery particular act of his was iust, for then his incest with his two daughters might finde defence.

3 Obiection.

Hosea. 1. 2. The Lord commanded Hosea to take a wife of fornication; therefore fornication is not simply euill, and in it selfe a sinne.

Quest. How is this to be answered?

Answ.

Answ. Thus; that which the Prophet did (if he did take a wife of fornication) he did it not of his owne head, but by Gods speciall appointment who is Lord of his owne law, and may dispense with it at his owne pleasure, as hee commanded *Abraham* to kill his sonne *Izaack*. *Gen. 22. 2.* which if *Abraham* had done he had not sinned, though the sixt Commandement forbid killing and murder: because he had Gods speciall commandement for it; so that fact of *Hosea* proues not that fornication is not simply euill, and in it selfe no sinne.

Acts. 15. 29. The Apostles reckon vp fornication amongst 4. *Obiection.* things indifferent, therefore it is a thing indifferent.

Quest. *How is this to be answered?*

Answ. Thus; it followes not, that fornication is a thing indifferent, because in that place it is ioyned with things indifferent; for it was not the purpose of the Apostles to shew what things were indifferent, or what vnlawfull, but what things were most offensiue, and what things did chiefly trouble the Churches and offend the weake Iewes, and and those were eating of blood, and things strangled, and the fornication of the Gentiles.

Quest. *What is the second way by which uncleannesse and defilement of the body is committed betweene man and woman that are not neere in blood nor of kindred one to another, either by consanguinitie or affinitie?*

Answ. By Adultery which is uncleannesse and defilement of the body, committed betweene man and woman, being either both of them married persons, or one of them a married person, or at the least contracted.

Quest. *Is Adultery a more grieuous sinne in man or in woman, or is it equally as great and as grieuous a sinne in the one as in the other?*

Answ. In some respect it is a more grieuous sinne in the man, and in some respect it is a more grieuous sinne in the woman, and in some respect it is equally as great and grieuous a sinne in the one as in the other.

Quest. *In what respect is Adultery a more grieuous sinne in the man then in the woman?*

Gen. 26. 10.
Leuit. 18. 20.
Leuit. 20. 10.
2 Sam. 11. 4.
Ier. 5. 7. 8.
1 Cor. 6. 9.
Heb. 13. 4.
Deut. 22. 22.
23. 24.

1 Pet. 3. 7.

Ephes. 5. 23.

2 Sam. 12. 1. 14

Answ. In respect of the quality and condition of the person, because the woman is the weaker vessell, and the man is the head of the woman, and is or ought to bee more strong; and because also his example, especially hee being a publike person doth more hurt. 2 Sam. 12. Nathan is sent to David, not to Bathsheba, because his example did more hurt.

Quest. In what respect is Adultery a more grievous sinne in the woman then in the man?

Answ. In respect of the inconueniences that follow on it, as ignominie and shame of houses, and families confusion of inheritances & thrusting of false Heires in the place & roome of true and lawfull Heires.

Quest. In what respect is adultery a sinne equally as great and grievous in both sexes in the man as in the woman, and in the woman as in the man?

Leuit. 20. 10.

Deut. 22. 22, 23

Answ. In respect of the speciall and particular law of marriage, where by the husband and wife are bound one to another equally, and that most neerely and most strictly: the sinne is equall in both Sexes, therefore the Apostle saith 1 Cor. 7. 4. The wife hath not the power of her owne body, but the Husband: and likewise also the husband hath not the power of his owne body, but the wife: and by the law of Moses, both the adulterer and the adulteresse were equally punishable, and were both to be put to death.

Obiection.

Job. 31. 9. 10. Job saith if he had beene an adulterer, then let his wife become an adulteresse. It seemes therefore if the husband commit adultery, then his wife may doe the like and be excusable, and that she may doe it as a iust reward of his vnfaithfullnesse towards her.

Quest. How is this to be answered?

Answ. Thus; the Lord may and doth many times, in his iust iudgement punish sinne with sinne, and that in the same kinde; as the adultery of the husband with the adultery of the wife, and the adultery of the wife with the adultery of the husband; and that is *Jobs* meaning, that the Lord might so haue punished him, if he had beene vnfaithfull to his wife: but neither may the wife purposely become an adulteresse, because her husband is an adulterer, nor the husband purposely

ly become an adulterer because his wife is an adulteresse, they may not take on them so to punish the sinne one of the other.

Quest. When is any act of uncleannesse and fleshly defilement which is naturall and according to the course of nature corrupted, in any kind; whether incest, fornication or adultery, most vile and odious?

Ans. When it is committed by violence and force, which is called rape, as it is thought that was of Sheckem. Gen. 34. 2. Deut. 22. 25. 2 Sam. 13. 14.

Quest. How is chastitie hurt or hindered in man or woman, with many others?

Ans. Two wayes.

Quest. What is the first of those?

Ans. This; by uncleannesse and defilement of the body, committed by man or by woman, with many others at large; as when a man commits filthinesse with many women whatsoeuer they be: or when a woman doth prostitute her body to many men, and commits filthinesse with many men whatsoeuer they be. Leuit. 19. 29. Deut. 23. 17. Ezech. 16. 28. 29. Hosea 4. 2.

Quest. What is the second way by which chastitie is hurt or hindered in man or woman with many others?

Ans. This; by uncleannesse and defilement of the body, committed by man or woman with many others to whom they seeme to be bound by the bond of marriage: as when a man hath more then one wife at one and the same time, and hath carnall copulation with them, or when a woman hath more then an husband at one and the same time and hath carnall copulation with them. Gen. 2. 24. Deut. 17. 17. Math. 19. 5. Leuit. 18. 18. Math. 2. 15. 1 Cor. 7. 2.

Gen. 16. 2. 3. Abraham had more then one wife at one and the same time. And (Gen. 29. 28) so had Jacob. 1 Sam. 1. 2. Elkanah. 1 Sam. 25. 42. 43. David and many other holy men, had more then one wife at one and the same time: therefore it seemes lawfull for a man to haue more then one wife, at one and the same time. Quest. How is this to be answered?

Ans. Thus; though the Lord hauing promised to make Abrahams seede as the Stars of Heauen, & as the sand of the sea shore. Gen. 22. 17. was pleased to suffer variety of wives for a time, as a meanes to increasethat posterity, and so it was in some sort excusable; yet it was a fault and a fayling in the Patriarkes, and in holy men of old, and cannot bee iustified

iustified and defended as a thing lawfull and void of sinne.

Obiection.

After lawfull diuorce for Adulterie, the partie innocent hauing not the gift of continency, on leaue obtained of the Church and christian Magistrate, may lawfully marry another; and so it will come to passe that the husband shall haue two wiues both liuing at one time, or the wife shall haue two husbands both liuing at one time.

Quest. How is this to be answered?

Answ. Thus; neither the husband being the party innocent, and marrying another after lawfull diuorce, hath two wiues both liuing at one and the same time: nor the wife being the party innocent and marrying another after lawfull diuorce hath two husbands both liuing at one and the same time: for after lawfull diuorce, the parties diuorced are not man and wife: the bond of marriage is quite broken.

Obiection.

The Papists obiekt *Rom 7.2.3. A wife is bound to her husband while he liueth, and if the man be dead then she is at libertie:* therefore say they nothing but death dissolues the bond of Marriage.

Quest. How is this to be answered?

Answ. Thus; the Apostle there hauing no occasion to entreate of diuorce, speakes of marriage as it stands whole and sound by Gods Ordinance, that by the Ordinance of God, marriage continuing vndissolued till death, the woman is bound to her husband so long as he liueth: and therefore he saith not that nothing dissolues the bond of marriage but death: but though the bond hold during life, yet by death it is dissolued: that is his meaning.

Obiection.

1 Cor. 7.10.11. Let not the wife depart from her husband, but if she depart let her remaine unmarried: therefore say they after lawfull diuorce, the parties diuorced are man and wife still, and the innocent partie may not marry with another.

Quest. How is this to be answered?

Answ. Thus; the Apostle there speakes not of diuorce for Adultery, but of other seperations caused by dissentions in marriage: and they that seperate hereupon ought not to marrie: and therefore he saith if she depart, let her remaine unmarried, not if she be put away, and let her not depart as being

ing in her owne choyce whether to depart or no: now in the case of diuorce for adultery, shee is to depart whether shee will or no.

Now to the Affirmative part of the seventh Commandement.

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Quest. *What doth the seventh Commandement require?*

Ans. In generall two things.

Quest. *What is the first of those?*

Ans. This; Chastitie both inward and outward, which is cleannesse and puritie both of the soule and of the body of man or woman, touching the matter of generation.

Quest. *Wherein stands inward chastitie and cleannesse, and puritie of the soule of man or woman touching the matter of generation?*

Ans. In a freedome by grace from fleshly concupiscence, the heart being by grace freed from filthy, vncleane, and vnchast thoughts, and from inward filthy lusts and from purposes and desires to any act of vncleannesse and fleshly defilement.

Math. 5. 28.
Math. 15. 19.
1 Cor. 7. 37.
Coloss. 3. 5.

Quest. *Wherein stands outward chastitie and cleannesse, and puritie of the body of man or woman, touching the matter of generation?*

Ans. In not putting in execution the concupiscence of the flesh in any act of vncleannesse and fleshly defilement in any kind whatsoever, either with themselves or others, be it with one other, or with many others.

Gen. 39. 8, 9.
10. 12.
2 Cor. 7. 1.
1 Thess. 4. 3, 4.
1 Tim. 4. 12.
Tit. 2. 5.
Reuel. 15. 4.

Quest. *What is the second generall thing the seventh Commandement requires?*

Ans. This; a carefull vsing of such things as are helpees to preserve chastitie, and doe tend to the preservation of cleannesse and puritie both inward and outward, both of the soule and of the body of man or woman touching the matter of generation.

Quest. *What are the things that helpe to preserve chastitie, and doe tend to the preservation of cleannesse and puritie both of the soule and of the body of man or woman, touching the matter of generation?*

Ans. Seuen things especially.

Quest.

Gen. 20. 11.
Gen. 39. 9.
Eccles. 7. 28.

Quest. What is the first of those?

Answ. This; the feare of God in respect of his word and Commandement, that forbids vncleannesse and fleshly defilement, both of soule and body in any kind whatsoeuer.

Quest. What is the second thing that helps to preserve chastity, and tends to the preservation of cleanness and puritie, both of the soule and of the body of man or woman, touching the matter of generation?

Psal. 119. 9.

Answ. This; a true delight in the word of God, and in his holy ordinances. *Pro. 2. 10. 16.* compared with *Pro. 5. 1. 2. 3. Pro. 20. 6. 21. 23. 24.*

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Quest. What is the third thing that helps to preserve chastity, and tends to the preservation of cleanness & puritie both of the soule and the body of man or woman, touching the matter of generation?

Ephes. 5. 3. 4.

Answ. This; modesty or shamefastnesse, which is an holy abhorring of all filthinesse and fleshly defilement, accompanied with a carefull obseruing of Christian comelinesse, and with a certaine griefe and feare, least any thing vncomely should be committed.

Quest. Wherein is modestie or shamefastnesse to be expressed, and to appeare?

Answ. In three things especially.

Gen. 4. 1.
Psal. 51. title.
Pro. 10. 19.
Pro. 7. 11.

Quest. What is the first of those?

Answ. This; in speech and in words, men and women are to expresse their modestie in decent talk and chaste speeches, vsing as seemely words as may bee chosen, when they are to mention things that may moue blushing, and vsing little and submisse speech.

Quest. What is the second thing wherein modesty or shamefastnesse is to be expressed and to appeare?

Gen. 24. 65.
Iob. 31. 1.
Pro. 6. 25.
Pro. 7. 13.
Ierem. 3. 3.
Tit. 2. 3. 7.

Answ. In countenance and in gesture, and in carriage of the body and outward behauiour, men and women are to expresse their modesty in so looking & so carrying their eyes & countenances as that they neither thereby expresse the filthy lust of their owne hearts, nor giue iust occasion to stirre vp the concupiscence of the heart in others: and in grauitie of their carriage and outward behauiour.

Quest. What is the third thing wherein modestie or shamefastnesse

fac'tnesse is to bee expressed and to appeare?

Answ. In apparell: men and women are to cover their bodies with decent and comely apparell, and so to attire themselves, as that in their apparell they doe expresse the vertues of their minds, and the graces that be in their hearts, especially modesty, shamef'c'tnesse, & frugalitie.

Quest. Wherein stands decency and comlineſſe of apparell?

Answ. In two things especially.

Quest. What is the first of those?

Answ. This; in covering the whole body with it, some parts excepted: men and women are to cover their whole bodies with apparell, leaving onely their hands and faces open and bare for necessitie sake, *Gen. 3. 10, 21.* By sinne came shame on the whole body, and the Lord made and appoynted the wearing of garments for the covering of the deformitie of our naked bodies. *Deuter. 28. 48.* Nakednesse is a curse: therefore affected nakednesse is monstrous and most vile.

Quest. What is the second thing wherein stands decency and comlineſſe of apparell?

Answ. In being decent and comely for the forme and fashion of it, which is when it is according to the sex, and according to the office and calling, and to the order and degree that men or women are in the societies of men publike or priuate, and according to their ability, & framed according to the ancient custome of the place and country where they live, and to the example of the grauest and of the most godly and sober men and women of their order and place.

Quest. May not men and women use ornaments of gold, silver, precious stones, silkes, veluets, laces, and the like?

Answ. Yes, they may; some necessary cautions in using of them being duly obserued. *Psal. 45. 13, 14. Mat. 6. 29.*

Isa. 18. 19, 20, 21, 22, 23, 24. ver. The Prophet condemnes in particular certaine ornaments of bracelets, tires of the head, eare-rings, rings, and diuers other ornaments; and therefore it seemes altogether ynlawfull to use such particular ornaments, or the like.

Quest. How is this to bee answered?

Answ.

1 Tim. 2. 9. 10.

1 Pet. 3. 3. 4.

Gen. 3. 10. 21.

Deut. 28. 48.

Ezech. 16. 7.

Deut. 22. 5

Mat. 11. 8.

Zeph. 11. 8

1 Cor. 11. 16.

Philip. 4. 8.

1 Pet. 3. 5

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Gen. 24. 22. 47.

Gen. 41. 42.

Exod. 32. 1

Answ. Thus; some ornaments there reckoned vp by the Prophet were indeed meere vanities, and should not haue bin vsed at all; but other particulars were in themselves lawfull, and the Prophet did not simply condemne but onely the abuse of them, in that they were made instruments and signes of the pride, wantonnesse, vanitie and lightnesse of the women of Ierusalem, as appeares *ver. 16.*

Obiection.

1 Tim. 2.9. and 1 Pet. 3.3. The Apostle forbids wearing of gold and costly apparell; therefore it seemes vnlawfull to vse ornaments of gold, siluer, precious stones, filkes, veluets, laces, and the like.

Quest. How is this to bee answered?

Answ. Thus; the Apostles in those places doe not simply forbid ornaments of gold, siluer, precious stones, filkes, veluets, laces, and such like, but the abuse of them in riot and excesse, directing their speeches to women, who in all likelihood were excelsiue in outward adorning and trimming of their bodies, and accounted outward ornaments of golde, pearle, siluer, and such like, their chiefe ornaments, and so neglected modestie and humilitie, the chiefe ornaments of Christians: therefore Paul saith, *Let them array themselves in comely apparell, with shamefastnesse and modestie, not with broidered hayre, or gold, or pearle, or costly apparell.* And Peter saith, *Whose apparelling let it not be outward with broidered hayre, and gold put about, or in putting on of apparell; ver. 4. but let the hid man of the heart be uncorrupt with a meeke and quiet spirit, which is before God a thing much set by.*

Quest. What are the necessary cautions to be obserued in using ornaments of golde, siluer, precious stones, filke, velvet, laces, and the like?

Answ. They are three especially.

Quest. What is the first of those?

Answ. This; that they bee vsed sparingly, and with moderation, and according to the place and calling, order and degree of men and women, and according to the example of the grauest, and most godly and religious of their place, order, degree and age.

Quest. What is the second necessary caution to bee obserued in using

*Dan. 5. 16. 17.
29. compared.
Math. 11. 8.*

using ornaments of gold, silver, precious stones, silkes, velvets, laces, and the like?

Ans. This; that they be used not alwayes alike, but according to the times and seasons. Iere. 2. 23.
Luk. 16. 19.

Quest. What is the third necessary caution to be observed in using ornaments of gold, silver, precious stones, silkes, velvets, laces, and the like?

Ans. This; that they be used to a right end, not to the gaining of praise amongst men, or to the getting of a name of rich and great persons, to the purchasing of love from strangers (as harlots doe) but onely to the honouring of the body, that therein God may be honoured, and not with any delight in them otherwise. Gen. 24. 15.
Pro. 7. 10, 16.
1 Cor. 12. 23.
1 Thess. 4. 4.
Gen. 24. 15. the simplicity of that age is to be considered, they did not set their delight on outward ornaments. Pro. 7. 10, 16. The harlots practice.

Quest. What is the fourth thing that helps to preserve chastitie, and tends to the preservation of cleanness and puritie both of the soule and body of man or woman, touching the matter of generation?

Ans. This; temperance or sobriety, which is a moderate and sober use of such things as belong to the body, agreeable to the time, place, and persons. Gal. 5. 13.
1 Tim 3. 2.
Tit. 1. 8.
Tit. 2. 12.
2 Pet. 1. 6.

Quest. Wherein is temperance and sobriety to be exercised and expressed?

Ans. In three things especially.

Quest. What is the first of those?

Ans. This, in dyet: men and women are to exercise temperance and sobriety in their eating and drinking, using meats and drinks onely so farre forth as they may serve to refresh nature, and to make them fit for the service of God and man; and sometimes in convenient abstinence, abstaining from the necessary and ordinary food of their bodies for a time, as need doth require, and as their strength may beare, without abolishing and destroying nature. Pro. 23. 29, 30, 31.
Eccles. 10. 17.
Luk. 21. 34.
Ephes. 5. 18.
1 Cor. 9. 27.
2 Cor. 6. 6.

Quest. What is the second thing wherein temperance and sobriety is to be exercised and expressed?

Ans. This, in sleepe: men and women are to exercise temperance and sobriety in their sleeping, onely taking so much

Pro. 20. 13.
2 Cor. 6. 6.
2 Cor. 11. 27.

much sleepe as may make them better able to doe all good duties that concerne them towards God and man, sometimes refraining from sleepe, and watching as need requires, and as they are able: so as it be not to the destruction of nature.

Quest. What is the third thing wherein temperance and sobrietie is to be exercised and expressed?

Rom. 13. 14:
1 Cor. 7. 29. 30.
Galat. 5. 13.

Answ. This; in lawfull pleasure and honest delights, men and women are to exercise temperance and sobrietie in their lawfull pleasures and honest delights, vsing them onely so farre forth as they bee no prouocations to fleshly lustes, nor hinderances to them in good duties towards God or man.

Quest. What is the fift thing that helps to preserue chastitie, and tends to the preservation of cleannesse and puritie both of the soule and body of man or woman, touching the matter of generation?

2 Sam. 11. 2.
3. 4.
Ezech. 16. 49.
1 Tim. 5. 13.

Answ. This; diligence and painefulnesse in good duties, men or women are euer to be doing some good thing, either in their generall calling, as Christians, or in their particular callings.

Quest. What is the last good thing wherein men or women are to bee diligent and painefull for the preseruing of their chastitie, cleannesse and puritie both of their soules and bodies touching the matter of generation?

2 Cor. 12. 7. 8.

Answ. Prayer to God that hee would purifie and purge their hearts: for hee alone it is that must purge them from filthy lusts.

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Quest. What is the sixt thing that helps to preserue chastitie, and tends to the preservation of cleannesse, and puritie both of the soule and the body of man or woman touching the matter of generation?

2 Cor. 7. 2. 9.
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1 Tim. 4. 3.

Answ. In single estate hauing not the gift of continencie, taking the benefit of holy Marriage when other meanes auaiile not.

Quest. May not a man or a woman being unmarried, vow to liue in single estate, and out of the state of Marriage perpetually?

Answ.

Ans. A man or a woman that is vnmarried being assured that he or shee hath the gift of continencie, may resolve and purpose with themselves to liue and lead a single life, and may vow so to liue, so long as that gift continueth; but no man or woman may vow perpetuall chastitie in a single estate, because Continencie is the gift of God, who giues it not to all but to whom hee will, and when hee will, and as long as he will. 1 Cor. 7. 37. Mar. 19. 11. 1 Cor. 7. 7. 9.

Obiections of the Papists.

Mathew 7. 7. Aske and yee shall receiue. Christ bids vs aske, and wee shall receiue: therefore say they, if a man or a woman pray for the gift of continencie, they may obtaine it, and so may vow perpetuall chastitie in the single estate. 1 Obiection

Quest. How is this to be answered?

Ans. Thus; some giftes of God are generall, and necessary to saluation as Faith, Repentance, and the like. And some gifts of God are speciall, not giuen to all, nor needfull to saluation, but imparted onely to some, as health, wealth, continencie, and the like. Now that promise of Christ, *Aske and yee shall receiue*, is meant of things necessary to saluation, and not of speciall gifts: for some may pray for them, and yet neuer receiue them; therefore that place makes nothing for that purpose.

God hath giuen to all men sufficient strength, that if they will vse the meanes, they may haue the gift of continencie: for sufficient grace is giuen to all, though not effectually. 2 Obiection

Quest. How is this to be answered?

Ans. Thus; neither sufficient nor effectually grace is giuen to all to liue chastly in a single estate, but it is a rare and speciall gift giuen onely to some. 1 Tim. 5. 14.

Math. 19. 12 Some haue made themselves chaste for the kingdom of heauen; (that is, say they) haue vowed perpetuall chastitie in a single estate. 3 Obiection.

Quest. How is this to be answered?

Ans. Thus; the meaning is not that some haue vowed Chastitie in single life; but that some hauing the gift

1 Cor. 7. 32.
33. 34.

4 Obiect.

gift of continency, on that gift doe endeaour to maintaine their present estate in liuing single, that so they may more freely serue God.

1 Tim. 5. 12. The Apostle speakes of certaine young women, which haue damnation because they haue broken their first faith; that is (say the Papiſts) the vow of single life.

Quest. How is this to be answered?

Answ. Thus; by first faith is not there meant faith of a vow, but faith and promise made to the Church to serue as widowes in the Church, in looking to the poore; because on-ly widowes had that office of looking to the poore and dis-eased, as appeares vers. 9. 11.

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Quest. What is the seventh thing that helpes to preserve cha-ſtitie, and tends to the preservation of cleannesſe and puritie, both of the soule and of the body of men or women, touching the matter generation?

Answ. This; in the estate of Marriage, the husband affe-cting of his wife, and the wife affecting of her husband, as they ought to affect one the other, and also the doing of that one to the other, that ought to bee done, for the preserving of pure loue, and of sound and heartie affection betweene them, and for the keeping of themselves faithfull and con-stant one to another.

Quest. How doth the husband affect his wife, and the wife affect her husband, as they ought to affect one the other?

Ephes. 5. 25.

Coloss. 3. 10.

Tit. 2. 4.

Pro. 5. 18. 19.

Gen. 24. 67.

Answ. Thus; when they loue one another with a seruent and pure loue, expreſſing that in delighting in the loue one of the other continually, and in cherishing one the other as they are able.

Quest. How doth the husband doe that to his wife that hee ought to doe, and the wife that to her husband ſhee ought to doe for the preserving of pure loue, and of sound and heartie affe-cti-on betweene them, and for the keeping of themselves faithfull and constant one to the other?

Answ. Three wayes.

Quest. What is the first of those?

Deut. 24. 5.
Pro. 7. 20.

Answ. This; by their quiet and comfortable dwelling to-gether in one place, with no longer absence of either from the

the other then shall be either on necessary occasion, or with mutuall consent. 1 Cor. 7. 10. 12. 13. Ephes. 3. 7.

Quest. What is the second way by which the husband doth that to his wife that hee ought to doe, and the wife doth that to her husband that shee ought to doe, for the preserving of pure loue, and of sound and hearty affection betweene them, and for the keeping of themselves faithfull and constant one to the other?

Answ. This; by carrying themselves one to the other, as that they giue no iust occasion either by word, or deed, or gesture to suspect one the other of lightnesse or vnfaithfulness; but so as they may haue good cause to repose trust and confidence each in other, whether they be present one with another, or absent one from another, *Prou. 31. 11.* The vertuous woman is such an one as her husband whether present or absent, hath no cause to doubt of her chastitie, or faithfulness and constancy.

Quest. What is the third way by which the husband doth that to his wife that he ought to doe, and the wife doth that to her husband that shee ought to doe for the preserving of pure loue, and of sound and heartie affection betweene them, and for the keeping of themselves faithfull and constant one to the other?

Answ. This; by yeelding due beneuolence one to the other in the right and lawfull vse of the Marriage bed, vsing it temperately, and seasonably, and with prayer for a blessing on it. *Gen. 25. 21. 1 Sam. 1. 26, 27. 1 Tim. 4. 5.* Euery creature, and euery Ordinance of God, and euery action is sanctified by the word of God and Prayer. 1 Cor. 7. 3. 4. 5. Heb. 13. 4.

The eighth Commandement. *Exod. 20. 15.*

Thou shalt not steale.

Now to the eighth Commaundement, *Thou shalt not steale.*

Quest. Why is the Commaundement that forbids stealing, next to that that forbids Adultery?

Answ. For this reason, because iniury done to a man in his wealth or outward estate tends to his hurt or hindrance, not onely in that which is for his owne vse and comfort, but also in that which is for the comfort and maintenance of his wife, if hee be married, and of those that doe de-

1 Tim. 5. 8. pend on him, for whom he is to provide as for himselfe.

Quest. What are the words of the eight commandement?

Answ. Those we find *Exod. 20. 15.* Thou shalt not steale.

Quest. What is the meaning of the words of this Commandement?

Leuit. 19. 11. 12. Answ. This; thou shalt not hurt or hinder by any unlawful way or meanes, the wealth or outward good estate
1 Thess. 4. 6. either of thy selfe, or of another or others one or more.
2 Pct. 2. 14.

Quest. What is the ground of this prohibition, Thou shalt not hurt or hinder by any unlawfull way or meanes the wealth or outward good estate, either of thy selfe, or of another or others, one or more?

Answ. This; the maintaining of euery mans peculiar and seuerall right and interest in that portion of wealth and outward good things which God hath giuen him, the Lord giuing wealth to men and the measure of it as it pleaseth him, and their peculiar right and interest in it being by his appoyntment, that there may bee duties of loue practised, and dealings betweene man and man in buying and selling, borrowing and lending, in giuing almes, and the like, as he hath reueiled in his Word, hee will haue that right maintained; and therefore hee giues his Law for the maintenance of it.

An obiection of the Anabaptists.

Obiection. Act. 2. 44. Christians in the primitive Church had all things common: therefore peculiar right and distinct proprietie in wealth is not by Gods appointment.

Quest. How is this to bee answered?

Answ. Thus; that communitie of things was particular for that place, and peculiar for that time; and it was a communitie not in possession, but onely in the vse of things. And the things were not then so indifferently common among Christians in the vse of them, as that euery one might take what hee would: but things in common were distributed according as euery one had neede. Therefore it still remaines a truth, that peculiar right and distinct proprietie in mens wealth and outward good things, is by Gods appoyntment.

Quest.

Quest. Why is the Inhibition heere deliuered vnder the name of theft, Thou shalt not steale?

Answ. That men might be moued, if not for Conscience, yet for very shame, to refraine from the sinnes forbidden in this Commandement, the name of theft being most opprobrious and odious, euery one by nature abhorring it to bee deemed or tearmed a thiefe.

Quest. What is the summe of this Commandement?

Answ. That by no vnlawfull way or meanes wee hurt or hinder the wealth and outward good estate of our selues or of others, but that by all good waies and meanes we preserve and further the wealth and the outward good estate both of our selues and of others.

Deut. 24. 7.
Pro. 6. 30.
Iohn. 12. 6.
1 Cor. 6. 10.

Now this Commandement being Negative, I will first shew what it forbids.

Quest. What doth this Commandement forbid?

Answ. In generall, euery thing whatsoever that tends to the hurt or hinderance of the wealth and outward good estate of man.

Quest. What are the things that tend to the hurt or hinderance of the wealth and outward good estate of man?

Answ. Either things inward in the heart, or outward things.

Quest. What are the things inward in the heart that tend to the hurt or hinderance of the wealth and outward good estate of man?

Answ. They are inward longings and lustings of the heart after another mans goods, the heart giuing consent to them: or they are couetous desires in the hearts of men or women, of that wealth which is none of theirs, though they neuer seeke to get it wrongfully.

Ioh. 7. 21.
Micha. 2. 2.
2 Pet. 2. 14.
1 Iohn. 2. 16.

Quest. Is all desire of wealth and of outward riches altogether vnlawfull?

Answ. No; desire is a naturall affection of the heart, and being towards any good thing, as wealth and outward riches are, it is lawfull and good, when it is with due measure and moderation, according to the nature of the thing desired.

Quest. When is the desire of wealth and outward riches moderate and lawfull?

Answ. When men or women desire onely such a measure of wealth and outward riches, as the Lord in his wisdom knowes to bee meet and necessary for them, both for the sustentation of nature, and the preservation of their temporall liues; and also for the maintenance of them in that lawfull state, condition and dignitie in which he hath set them, *Pro. 30.8.* *חֶלֶק לֶחֶם* Bread of my allowance, or daily portion which God hath appoynted and allowed, *Mat. 6. 11.*

Quest. What makes men and women to long after, and covetously to desire that wealth which is none of theirs?

Answ. This; a false and foolish imagination that wealth will bring some happinesse; and that if they haue store of wealth, they are in safety and in an happy case. Hence men make riches their confidence, *Iob 31. 24.* and strong hold, *Pron. 10. 15. Pro. 18. 11. 1 Tim. 6. 17.* Hence couetoulnes is called Idolatry, *Col. 3. 5.*

Quest. When are inward longings and lustings of the heart, and covetous desires of another mans wealth most vile and odious?

Answ. When they are insatiable, and vex and disquiet the heart with carking cares, and are so violent & strong as they set a man or a woman forward to get another mans wealth against conscience, reason, and sometimes against the light of nature; as by taking away the life of father, mother, brother, sister, and such like. Thus *Ahab, 1 Kin. 21. 4, 19.* Thus *Iudas* against all sense sold his Master, *Math. 26. 14, 15, 16. Eccles. 4. 8. 1 Tim. 6. 9, 10.*

178 *Quest.* What are the outward things that tend to the hurt or hinderance of the wealth and outward good estate of man?

Answ. Either such things as tend to the hurt or hinderance of a man or a womans owne wealth and outward good estate, or such things as tend to the hurt or hinderance of the wealth and outward good estate of another or others, one or more.

Quest. What are the things that tend to the hurt or hinderance of a man or a womans owne wealth, or outward good estate?

Answ. They are either such things as doe waste and consume a man or a womans owne wealth and outward good estate:

estate: or such as doe defraud a man or a woman of the right and comfortable vse of their wealth.

Quest. What are the things that doe waste and consume a man or a womans wealth and outward good estate, and so make a man or a woman a thiefe to themselves?

Ans. Three things especially.

Quest. What is the first of those?

Ans. This; Idlenesse, sloth, and negligence, when a man or a woman liues inordinately either in no set calling at all, or idly and slothfully in his or her calling; and being able to take paines, neglecting the labour, paines, and duties that belong to it, and so bring pouertie on themselves. *Pro. 6. 6. to 13. Pro. 12. 11. Pro. 13. 4. Pro. 18. 9. Pro. 20. 4. 13. Pro. 24. 30. 31. 32. 33. 34. 2 Thes. 3. 10, 11, 12.*

Quest. What is the second thing that doth waste and consume a man or a womans owne wealth or outward good estate, whereby he or shee becomes a thiefe to themselves?

Ans. This; vnthriftinesse and carelesnesse, either in ordering, or in spending their goods: when a man or a woman hath either no care to saue that wealth which God hath giuen them, and to order it to most profit for honest increase, but let things perish vnder their hands, or doe lauishly or wastfully spend their goods on vaine delights, or on lewd companions, as in gaming, in drinking, in feasting and banquetting, in vanitie and excesse of apparell, in foolish and vnadvised bargaines, and such like. *Ioh. 6. 12. Pro. 21. 17. Pro. 23. 21. Luk. 15. 13. 14. 15.*

Quest. What is the third thing that doth waste and consume a man or a womans owne wealth and outward good estate, whereby he or shee becomes a thiefe to themselves?

Ans. This; heedlesse and vnadvised Suretiship, when a man or a woman becomes Suretie for another or others, one or more, hand ouer head, whatsoeuer they bee, though they borrow for needlesse expences, or to spend it vnthriftily vainely or wickedly; or becomes suretie for more then he or she is able to pay, or well to spare. *Pro. 6. 1. 2 3. Pro. 11. 15. Pro. 17. 18. Pro. 20. 16. Pro. 22. 26. 27.*

Question. What are the things that doe defraude a man or a woman of the right and comfortable vse of their wealth?

Ans. A base, conetous, needy, and euill eye, or niggardly

Ecclef. 2. 26.
Ecclef. 4. 18.
Ecclef. 6. 1. 2.

gardlessly sparing when there is necessary cause of spending: as when a man or a woman cannot find in their hearts to take their part of the wealth that God hath giuen them, but do de- priue themselves of the vse of that which they haue in their owne keeping, and do pinch their owne bellies & backs, and starue themselves, especially in the time of sickness & weaknes.

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Quest. What are the things that tend to the hurt or hinderance of the wealth and outward good estate of another or others, one or more?

Ans. Such things as tend to the hurt or hinderance of the wealth and outward good estate either of the Church or of the Common wealth, or of some priuate person or persons one or more.

Of these in order.

Quest. What are the things that tend to the hurt or hinderance of the wealth and outward good estate of the Church?

Ans. Two things especially.

Quest. What is the first of those?

Ans. Sacriledge, or Church-robbery, Ram. 2. 22. which is committed two wayes.

Quest. What is the first of those?

Ans. This; by diminishing, or by withdrawing or taking to ones selfe, in whole or in part, those things that either by the commandement of God, or by the free and voluntary gift of man, or by the law of man are appoynted and set apart to religious vses, as for the maintaining of the Ministers of the word, or for the maintaining of Vniuersities and Schooles of Learning, or for the reliefe of the poore, or doe any way belong to the seruice of God, as places appointed for people to meet in to worship God, commonly called Churches; Communion Table, Cup, Cloth, Bookes, or the like; and such was Aahans sinne, Iosh. 7. 21. compared with Iosh. 6. 19.

Quest. What is the second way by which Sacriledge or Church-robbery is committed?

Ans. This; by employing things appoynted and set apart to religious vses, to other ends and purposes, and by abusing them especially by such as haue the benefit and vse of them, as when the Ministers of the Word abuse their outward

Iosh. 7. 21.
Iosh. 6. 19.
Pro. 29. 25.
Mat. 3. 8. 9. 10.

Iere. 23. 1. 2.
Ezech. 34. 2. 38

outward meanes appoynted for their maintenance, to maintaine themselves in Idleness, adding liuing to liuing, and doe feed themselves, but feed not the people that depend on them, or doe mis-spend their meanes in ryot and excesse, as in keeping Haukes, Hounds, in Carding, Dicing, and the like: of such the Lord complaines, *Ierem. 23. 1, 2. Ezek. 34. 2, 3, 8.*

Quest. May lands or goods giuen to Idolatrous and Superstitious vses be conuerted and employed to other vses or no?

Answ. They may; and it is lawfull to conuert such lands and goods to the true seruice of God, and therein is no wrong at all offered to the Will of those that gaue them: for their generall intendment is obserued, the applying of them to sacred vses, though the particular vse bee not kept, which they (led with error) intended. Ioshua 6. 19. the Lord commaunded the Siluer, & Gold, and vessels of Brasse and Iron of Jericho, should bee consecrate vnto the Lord, and should come into the Lords Treasury.

Quest. Is there not sometimes a spirituall sacriledge?

Answ. Yes, there is; when the preaching of the Word, and administration of the Sacraments is taken away from the Church.

Quest. What is the third thing that tends to the hurt or hinderance of the wealth and outward good estate of the Church?

Answ. Simony, or buying and selling of Church-offices or places to exercise those Offices in; and consequently buying and selling of the Mysteries and Sacraments of the Church, and of spirituall things for priuate gaine, which is properly Simony, and was the sinne of Simon Magus, Acts 8. 18, 19. Of Gehazi, exacting a reward for the gift of healing, 2 Kings 5. 20, 21. &c. And this is the sinne of those who sell their Prayers for money, Math. 23. 14. And this is the sinne of the Popes Chapmen, who sell Pardons, and remission of sinnes for money, Dispensations, Reliques, and such like.

Quest. What are the things that tend to the hurt or hinderance of the wealth & outward good estate of the Commonwealth?

Answ. Three things especially.

Quest. *What is the first of those?*

2 King. 12.18.
Nehem: 13.7.
12.13. Answ. This; robbing of the publike Treasury, and direct taking away from the common stocke, and from the goods belonging either to the Crowne, or to the whole Kingdome, or to some Citie or Corporation, as robbing of the Chamber of the Citie.

Quest. *What is the second thing that tends to the hurt or hinderance of the wealth and outward good estate of the Common wealth?*

Answ. This; the defrauding of such gifts as are given for publike vses, and are to bee employed for the common good, as for the maintaining of common High wayes, or Bridges, or for the maintaining of strong holds, of Block-houses, of Garrisons for the defence of the Countrey, of common Ports, Hauens, and such like, especially by such as are put in trust with those goods, when such as are put in trust, and haue the ordering and disposing of goods pertaining to the common good: doe either waste and mis-spend them, or doe take them for themselves, and make a priuate gain of them: this was Judas his sinne, Ioh. 12.6.

Quest. *What is the third thing that tends to the hurt or hinderance of the wealth and outward good estate of the Common wealth?*

Answ. This; the doing of such things as bring dammage and detriment to the Common-wealth, and doe procure and cause a dearth and scarcity of such outward good things as are of necessary vse in a Land and Countrey, in a Citie, Towne, or Village.

Quest. *How is dammage and detriment brought to the Commonweale, and a dearth and scarcitie of such outward good things as are of necessary vse in a Land, Countrey, Citie or Village, procured and caused?*

Answ. Three wayes especially.

Quest. *What is the first of those?*

Pro. 11.26.
Iam. 5.1,2,3. Answ. This; by hoarding vp and with-holding the selling of corne, and of other necessary commodities which men or women haue of their owne, when they may spare them and others haue need of them, in hope to raise the price of them.

Quest.

Quest. What is the second way by which dammage and detri-
ment is brought to the common wealth, and a dearth and a scarcity
of such things as are of necessary use in a Land, Countrey, City
or Village, is procured and caused?

Ans. This; by getting all a commodity, either to car-
rie it out of the Land, or to sell as men list themselves, even
the very refuse; as when men engrosse commodities, and
forestall markets, or sweepe the market of a commoditie, so
that others that come after them can find nothing but refuse,
or are forced to buy at the worst hand: or when men get
Monopolies to make their priuate gaine thereof, to the de-
triment and hurt of many others: this is to swallow vp the
poore. *Amos. 8. 4. 5. 6. 7. 8.*

*Amos. 8. 4. to 9.
Micha. 3. 3.*

Quest. What is the third way by which dammage and detri-
ment is brought to the Common Wealth; and a dearth and scarci-
tie of such things as are of necessary use in a Land, Countrey, Ci-
ty or Village, is procured and caused?

Ans. This; by vncharitable inclosure, when men dis-
people Houses and Townes, and doe inclose common fields
to their owne priuate benefit, and gaine.

*Isai. 3. 14.
Isai. 5. 8.*

Quest. What are the things that tend to the hurt or hinderance
of the wealth and outward good estate of some priuate and parti-
cular person or persons, one or more?

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Ans. They are either things done in the matter of con-
tract betweene person and person, or persons one or more;
or things done out of contract.

Quest. What are the things done in the matter of contract be-
tweene person or persons one or more, that tend to the hurt or hinde-
rance of the wealth and outward good estate of some particular
person or persons one or more?

Ans. They are things done either in buying and selling,
and exchanging, or in borrowing and lending, or in hiring
and letting, or in pawning, or in letting things to pawne.

Of these in Order.

Quest. What are the things done in buying and selling, and
exchanging, that tend to the hurt or hinderance of the wealth and
outward good estate of some particular person or persons one or
more?

Ans.

Ans. They are things done either by the buyer or the seller, or by both.

Quest. What are the things done by the buyer, that tend to the hurt or hinderance of the wealth, and outward good estate of some particular person or persons, one or more?

Ans. Three things especially.

Quest. What is the first of those?

Pro. 20. 4.
Hais. 20.
Mat. 7. 12.

Ans. This; the extenuating of the goodnesse of the things which the buyer cheapneth contrary to his owne knowledge, either by himselfe or by another: when the buyer debaseth the things he would buy, and dispraiseth them above measure, and that against his owne conscience and knowledge; or sets another to vnderbid for them, that hee may get them better cheape.

Quest. What is the second thing done by the buyer, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Gen. 23. 9. 13.
Leuit. 25. 14.
15. 16.

Ans. This; the taking aduantage of the sellers simplicitie or present necessity, to buy his commoditie for lesse then it is worth: as when the buyer knowing the seller to bee simple and vnskilfull in selling his commodity, being young, simple, or silly witted: or that the seller must needs sell for present money, the seller it may be making his moane to the buyer and telling of his present neede, he seekes to get his commodity, if he can, for halfe the worth of it: and sometimes gets that for one penny, which he knowes is worth three, and would not be had for lesse, were not the sellers present neede so great. *Gen. 23. 9. 13. Abraham would giue the price, so much as the field was worth. Leuit. 25. 14. 15. 16.* whence it is cleare, that in buying a man must shew loue to the seller: and how is that done when hee takes more from him then he giues preying on his necessity?

Obiection.

Gen. 25. 30. to the end, Iacob tooke aduantage of Esaus present neede, to buy his birthright for a portion of meale, his birthright being much more worth: therefore it seemes that the buyer may take aduantage of the sellers necessity.

Quest. How is this to be answered?

Ans. Thus; that fact of Iacob was extraordinary, and no

no rule for vs to follow : for *Iacob* knew by his Mothers instruction, that the Lords purpose was to deriue the birth-right to him, and he tooke the occasion and opportunity that was offered of buying it, being thereunto moued by the spirit of God; therefore his fact will not warrant the buyer to take aduantage of the sellers present necessity.

Quest. What is the third thing done by the buyer, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. This; the making of bad payment of the price agreed on betweene him and the seller: as when the buyer hauing agreed to giue the seller so much for his commodity, either giues him nothing at all or lesse then he should giue, or giues him that which he knowes to be counterfeit stufte for good: or for his good ware, wittingly and willingly, giues him base or counterfeit coyne: or if the seller mistell the money, and tell short of the price he should receiue, the buyer reserves it to himselfe as gaine well saued. Thus did not *Abraham*. *Gen.* 23. 16.

Gen. 23. 16.
Iere. 32. 8. 9. 10.
Gen. 43. 12

Quest. What are the things done by the seller, that tend to the hurt or hinderance of the wealth, and outward good estate of some particular person or persons, one or more?

Answ. Five things especially.

Quest. What is the first of those?

Answ. This; the praying, commending, and extolling the things he hath to sell, and is about to sell, aboue the knowne goodnesse and worth of them: as when the seller prayseth the things hee hath to sell, and is about to sell, and extolleth them aboue measure, and farre beyond that which he knows and is perswaded touching the goodnesse and worth of them, and saith they are so good, as there is no better of that kinde to bee had for money, when hee knowes they are faulty: or they are so much worth, and they stood him in so much, and he hath beene bidden so much for them: happily vnder a colour by his owne wife, or his friend, or his partner and the like; that he may sell them the dearer and get the more for them. *Psal.* 15. 2. his tongue speakes that which his heart and conscience tells him is false.

Psal. 15. 2.
Isai. 5. 20.

Quest.

Quest. What is the second thing done by the seller, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons one or more?

Answ. This; by taking advantage of the buyers either simplicity, or present necessity, to sell his commoditie for more then it is worth; as when the seller knowing the buyer is either simple and vnskilfull in buying his commodity, being young or simple witted, or not acquainted with such kinde of commodity, and must needs haue it for his present vse, and it may be cannot haue it else where, or hath a speciall minde to that particular thing that is cheapened: as a woman with child cheapening Apples, Peares, Cherries or the like, at the season of the yeare, or flesh, or fish, or the like: or the seller knowing that the buyer cannot giue him present money for his commoditie, but must take it vpon day, and must needs haue further time of payment giuen him, hee asketh, and hee taketh also (if he can get it) more then the worth of his commoditie, it may be double or treble the price of it.

Gen. 23. 15.
Leuit. 25. 14.
15. 16.
Amos. 8. 5.

Quest. What is the third thing done by the seller, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. The selling and deliuering of that which he knows to be bad ware, for good ware, at the price of good ware.

Quest. How is that done?

Answ. Two wayes.

Quest. What is the first of those?

Answ. This; by selling and deliuering that which hee knowes to be bad in the matter and substance of it for good, and in stead of good, and at the price of good: as in the matter of Land, when the seller selleth Land that he knowes hath either false title, not acquainting the buyer with it; or such Land as he hath sold, and made ouer to another before. Or in the matter of goods, when the seller selleth and deliuereth that which he knowes is counterfeit for good; as copper for Gold, wine mixt with water for pure wine, milke mixt with water for pure milke, stones for butter in a barrell, one drugges of the Apothecarie of lesse worth, for another of greater

Isa. 12. 22.
Amos. 8. 6.

greater worth, reeds for hearbes, one hearbe for another, being lesse worth then the other.

Quest. *What is the second way by which the seller doth sell and deliuer that which he knowes to be bad ware, for good ware, and at the price of good?*

Ans. This; by selling and delivering that which he knows is bad and faulty in the quality of it, for good; and in the stead of good, and at the price of good: as a lame or vnfound Horse, Sheepe, Oxe, or such like, for one that is well limbed and sound: the Butcher selling rotten and vnwholsome flesh, for sound and wholsome: the Fishmonger the like, the Baker selling musty bread, for good and sweete: the Brewer selling beere vnwholsomly brewed for good: and so in other Trades; the Draper, Haberdasher, Silkeman, Grocer, and others, selling that which is burnt in the dying, weake and slender, or of bad colour, deceiuing by false lights, rotten and vnfound, for a thing strong and durable, sound and of good colour.

Luke 19.8.
Rom. 1.29.
1 Theff. 4.6.

Quest. *What is the fourth thing done by the seller, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?*

Ans. This; the deceiuing of the buyer in number, weight, or measure, of things sold to him by number, weight or measure, and yet taking the full price agreed on betweene them: as deliuering things sold by tale, as Fish, Billets, Nayles, and such like, short of the number agreed on, and the money taken for them: and in things sold by weight or measure, vsing vneauen scales or tricks and sleights to make the things hold out weight or measure, when they are short of weight or measure; as by laying Woll or Silke, and such like in dampe places: and vsing an Ell or Yard made too short, or stretching things sold by those measures, in measuring of them: battering Pots or other vessels, or hollowing their bottomes inward, by which men sell Wine, Beere, Oyle and such like: and vsing a Pecke or a Bushell, or such like, lesse then it ought to be, in selling by the Pecke, Bushell, or such like; houering in of Corne or Meale, that it may lye lighter and fill sooner.

Leuit. 19.35.
36.
Deut. 25.13.
14.15.
Ezech. 45.10.
Mic 6.10.11.
Pro. 11.1.
Pro. 20.10.

Quest.

Quest. What is the first thing done by the seller, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Leuit. 25. 14.

15. 16.

1 Theff. 4. 6.

Answ. This; the raising of the iust price of things, and the wracking of the prices of things hee hath to sell, to the oppression of the poore, when the seller according to his owne greedy and gripple minde, raiseth the price of his commodities. 1 Theff. 4. 6. *ὕπερβαίνειν modum excedere in augendis rerum precijs.*

Obiection.

The thing is mine owne I haue to sell.

Quest. May I not make of mine owne what I can?

Mat. 7. 12.

Galat. 5. 15.

Answ. No; a man may not make of his owne what hee can, to the hurt and wronging or oppressing of another or others, one or more: that is against the rule of Christ. Mat. 7. 12. and that Galath. 5. 15.

Quest. How then is a man to set the price of his commodity that he hath to sell?

Answ. Not according to his owne greedy minde, but according to the rule of equitie, that is, according to the value of the thing, and benefit it is like to yeeld to the buyer. Leuit. 25. 14. 15. 16. They were to value their fruites, Corne and such like, according to the number of them, and benefit that might come to the buyer, and according to the number of yeares of the Reuenues. And so must a man prize his commodity according to the value of it, and benefit it is like to yeeld to the buyer.

Quest. What are the things done both by the buyer & the seller, that tend to the hurt or hinderance of the wealth & outward good estate of some particular person or persons, one or more?

Isai. 55. 2.

Act. 19. 24.

Answ. The buying and selling of things either vnprofitable and hurtfull; as Cards, Dice, and such like: or things tending meerely to maintaine pride and vanity; as paintings, complexions, and such like: or tending meerely to maintaine superstition; as Beads, Crucifixes, & such like.

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Quest. What are the things done in borrowing & lending, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

A. They are things done either by the borrower, or by the lender.

Quest.

Quest. What are the things done by the borrower, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Ans^w. Two things especially.

Quest. What is the first of those?

Ans^w. This; the not returning, or not restoring againe the thing borrowed to the lender as it ought to bee returned or restored, which is done three waies.

Quest. What is the first of those?

Ans^w. This; by not returning, or not restoring the thing borrowed to the lender at all when the borrower: doth keepe backe the thing borrowed from the lender altogether, and doth not meane to returne or to restore it to him or her of whom he hath borrowed it, if he can retaine it.

2 King. 6. 5.
Psal. 37. 21.
Pro. 3. 27.
Rom. 13. 8.

Quest. What is the second way by which the borrower doth not returne, or not restore againe the thing borrowed to the lender, as it ought to be returned or restored?

Ans^w. This; by not returning, or not restoring the thing borrowed to the lender in due time, and at the time appointed for the returning and restoring of it; but keeping it over and above that time, without the consent of the lender: when the borrower doth keepe the thing borrowed longer then the time appointed, for the returning and restoring of it, and doth deferre and put off the lender, he requiring the thing lent, from day to day, and from time to time, and it may be drives the lender to recover it by Law, which was lent in loue. The Iewes had a Law that the debter that did defer to pay his debt, should bee sould, and himselfe, wife and children should become slaues to the Creditor, as appeares.

2 King. 4. 1. Pro. 3. 28.

Quest: What is the third way by which the borrower doth not returne nor restore againe the thing borrowed to the lender, as it ought to be returned or restored?

Ans^w: This; by not returning, or not restoring againe to the lender the thing borrowed, which is spent in the vse of it, as Wine, Beere, Bread, Flesh and such like; both as much and euery way as good as was lent in the same kind, or by not returning or restoring the thing borrowed which

Exod. 22. 14.

2 Kings 4. 7.

which is not spent in the vse of it, whether it be a living thing, as a Seruant, an Horse, an Oxe, or the like: or a thing without life, as Money, Garments, Household stuffe; an Artificers Toole, Instrument or Vessell, or such like, both as much and euery way as good as it was lent; but either lesse or worse money then was lent, wittingly and willingly, as Bankrupts, who sometimes breake that they may escape by paying halfe or a quarter of their debt: or other things hurt or spoyled, or any way in worse case then they were lent through the borrowers want of care and good vsage of them, without offer of due satisfaction for the damage, and without making due satisfaction, being required.

Quest. What is the ground of this, that the borrower is to restore the thing borrowed as good as it came to his hands, or if it be hurt or spoyled through his negligence or want of care and good vsage, that he is to make satisfaction for the damage?

Ans. This; because the borrower only receiues benefit by the thing lent, so long as he hath the vse of it; therefore he is in equitie bound to make it good, in regard of the least fault that shall come to it thorow his want of care and good vsage.

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Quest. What if the borrower be by the immediate hand of God, not by any negligence or default of his, disabled and cannot returne the Money or other thing he hath borrowed: what is hee then to doe?

Prou. 6. 3.

Math. 18. 26.

Ans. He is then to humble himselfe to the lender, and to request him to be fauourable to him, and to purpose restitution, and to promise payment whensoever God shall make him able; and if God make him able, to performe it.

Quest. What if the lender be dead, and none appointed to require the Money or other thing in the borrowers hand, nor any order left to exact it: what is the borrower then to doe?

Numb. 5. 7. 8.

Dan. 4. 24.

Luke 19. 8.

Ans. The borrower is then to returne the Money, or other thing borrowed, to the Children of the lender, if hee haue Children; if he haue none, to the next of his kindred, or for want of such, if they cannot bee found, then to the Church, or to the poore.

Quest. What is the second thing done by the borrower that tends

to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. This; the borrowing of any thing especially money, either to ill ends and purposes, or after an unlawfull manner.

Quest. How doth the borrower borrow a thing, especially money, to ill ends and purposes?

Answ. Thus; when hee borroweth either to maintaine himselfe in pride, riot or excesse: or he borroweth that by the thing borrowed, he may hurt or wrong another or others in his or their wealth and outward estate: as when one hath sufficient meanes of his owne to mannage his trade, so as hee may liue well by his trading, and gaine and thrive by it, yet borroweth that he may haue wherewith to ouersway others of the same Trade, and to keepe them vnder, that hee alone may come forward in wealth, and others may either stand at a stay or goe backwards: this is the euill eye, *Pro. 28. 22.* *Ifai. 5. 8.* *Hab. 2. 6. 9. 10.* when a man thinkes all lost that comes not to his purse.

Quest. How doth the borrower borrow a thing especially money, after an unlawfull manner?

Answ. Thus; when he borroweth it on vsurie, that is, so as he couenanteth with the lender to returne to him, not only the thing lent in the full quantitie of it, but something ouer and aboue only in lieu and recompence of the lending of it: *Ierem. 15. 10.* I haue neither lent on vsurie (saith the Prophet.) nor men haue lent vnto me on vsurie, yet euery one doth curse me. Implying that if he had done either, there had been iust cause why he should be euill thought of.

Borrowing on vsurie, doth not hurt or hinder the borrowers wealth or outward good estate, he being a tradesman: and hauing a good trade, he may vse the thing borrowed so as hee may giue vse for the loane of it, and yet gaine by it: therefore it seemes not unlawfull for such an one to borrow on Vsurie. *Obiection.*

Quest. How is this to be answered?

Answ. Thus; though the borrower on vsurie, may so vse the thing borrowed as he is able to giue vse for the loane of it, and yet gaine by it: yet he gets that gaine out of those who

who deale with him, and doe buy of him, so hee hurts and wrongs them in his selling to them.

2 Obiection.

It may be a man cannot follow his Trade, so as he may liue and maintaine himselfe and family by it: or he wants money to pay his rent at a day, or to saue the forfeiture of a bond, or to redeeme a mortgage, or pawne or the like.

Quest. May he not in these cases lawfully borrow money on vsurie?

Rom. 3.8. f

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3 Obiection.

Answ. No, he may not; the thing being simply and in it selfe euill (as it is) no circumstance or respect can make it good; for that which is simply euill, and in it selfe a sinne, may not be done for the greatest good.

It may be a man is driuen to borrow on vsurie by extreame and vrgent necessity, which he is brought to by the immediate hand of God, and he cannot otherwise helpe himselfe: may he not then lawfully borrow on vsurie?

Answ. If vrgent necessity did compell a man to borrow on vsurie directly, and altogether against his will, then were his borrowing in that manner excusable and no sinne in him: it were then as if a man were by violence and against his wil brought to be present at Masse, his soule abhorring it, & his mouth protesting against it: or as if a chaste woman were directly against her will forced and rauished by a filthy man: but in borrowing on vsurie, the case is otherwise, though it be on vrgent and extreame necessity: for though the borrower would not so borrow if hee could any way haue it otherwise: yet he borrowes with deliberation, and in part with the consent of his will and his act in this case is a mixt act, it is done partly vnwillingly, and in part with consent of his will: and so it is not vrgent necessity that will warrant the borrowing on vsury.

4. Obiection.

He which borroweth on vsury when he cannot borrow freely on vrgent necessity is oppressed, but to bee oppressed is no sinne: therefore it is no sinne in case of vrgent necessity to borrow on vsurie.

Quest. How is this to be answered?

Answ. Thus: when a man is oppressed, and is a meeke patient

patient, and a sufferer directly against his will, it is not a sin, but it is not so with the borrower on vsurie, in the case of extreame & vrgent necessity, though he be oppressed against his will: yet his borrowing on vsurie is voluntary in part, and in part with consent of his will, and so his sinne.

A man in extreame sicknesse, or extreame hunger may giue tenne times the worth of the medicine or meate which hee needeth, to a couetous person that will take no lesse for it, in regart of his present necessity.

3 Object.

Quest. Why then may not a man in case of vrgent necessity giue vsury for the supply of his want?

Answ. The things are not alike; one is an act of buying, and another an act of borrowing; and in buying wee finde it not forbidden in case of great necessity to giue the price that a couetous person demaunds, though it be vnreasonable, and he sins in taking of it: but in borrowing wee are forbidden to giue vsurie, that is to covenant to giue any thing ouer and aboue the thing lent, only in lieu of the lending of it. Ier. 15. 10.

Quest. What are the things done by the lender, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. Three things especially.

Quest. What is the first of those?

Answ. This; the lending to such persons as the lender knows doe borrow to ill ends and purposes; as to maintaine themselves in pride, in riot, in excesse, or in any sinfull course, or to hurt, wrong, vexe, or trouble another or others, one or more: lending is an act of charity, and must be done with discretion, and it is to be done properly to the poore. Psal. 112. 5.
Exod. 22. 15.

Question. What is the second thing done by the lender that tends to the hurt or hinderance of the wealth, and outward good estate of some particular person or persons, one or more?

Answ. This; the lending after an vnlawfull manner on vsurie, that is, so as he will haue the borrower to covenant with Exod. 22. 25.
Leu. 25. 36. 37.

Deut. 23. 19.

Nchem. 5. 10.

11.

Psalm. 15. 5.

Prou. 23. 8.

Obiection.

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with him, to returne to him not only the thing lent in full number, weight and measure, and the full summe and quantitie of it, but also an ouerplus, and something ouer and aboue only in lieu and recompence of his lending.

Exod. 22. 25. If thou lend money to my people (that is) to the poore with thee, thou shalt not be as an vsurer vnto him, yee shall not oppresse him with vsurie: only the lending on vsurie which is biting and oppressing is forbidden. Therefore not simply all lending on vsurie.

Quest. How is this to be answered?

Ans. Thus; the words are *לֹא תִשָּׁאֵל עִמָּךְ הֶעָרִיב* yee shall not impose vsurie on him, and all vsurie imposed on the poore and needy is oppression of them; yea all lending on vsurie, whether to the rich or to the poore is biting, and what soeuer is lent on vsurie is called a biter, and is said to bite.

Deut. 23. 19. Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie or which biteth, *לֹא תִשָּׁאֵל עִמָּךְ הֶעָרִיב* so the Hebrew phrase signifieth euery thing or any thing which biteth.

Againe, any addition or encrease aboue the thing lent, required by couenant is condemned *Ezech. 18. 13. 17.*

Obiection.

Exod. 22. 25. and *Leuit. 25. 35. 36.* Lending on vsurie to the poore is forbidden, therefore it seemes lawfull to lend on vsurie to the rich.

Quest. How is this to be answered?

Ans. Thus; the consequence is not good, *Pro. 22. 22.* We are forbidden to robbe the poore, because he is poore, wee may not thereupon inferre: therefore we may robe the rich, because he is rich: and *Deut. 23. 19.* no mention is made of the poore, but vsurie is forbidden towards a brother whether he be rich or poore.

Obiection.

Deut. 23. 20. To a stranger thou maiest lend vpon vsurie, therefore lending on vsurie may be practised to some, and so it is not simply vnlawfull.

Quest. How is this to be answered?

Ans. Thus; the word *אֲרָם* there vsed signifies not any stranger whatsoeuer, but that stranger or this stranger, that is the

the remnant of the *Canaanites* whom the Lord had appointed to be rooted out, and would haue by little and little consumed: & the people of God might then lawfully vse the Sword against them, and kill them: and therefore they might then also lawfully keepe them vnder with vsurie, and so that place makes nothing to prone Vsurie lawfull.

The Law that forbids Vsurie is not morall but a iudiciall *Obiection*. Law amongst the Iewes, and therefore it belongs not to vs.

Quest. How is this to be answered?

Ans. Thus; If it were a iudiciall Law among the *Iewes*, *Ezech. 18. 10. 11. 12. 13.* the equity of it is perpetuall, and belongs to vs.

Againe, Vsurie is reckoned amongst the transgressions *Ezech. 22. 6. 12* of the morall Law, yea among the abominations, great and grievous transgressions of Gods Law; as Idolatric, Murther, Incest, and the like.

The Apostles of Christ reckoning vp particular sinnes in the New Testament, neuer once make mention of vsurie: therefore it seemes not to be altogether vnlawfull. *Obiection.*

Quest. How is this to be answered?

Ans. Thus; the argument is not good, being drawne from one part of Scripture negatively: it is sufficient that vsurie is forbidden in the Old Testament, and there reckoned vp among the breaches of the morall law of God, which is common and perpetuall.

And againe, the Apostle reckoning vp many particular sinnes, *Galath. 3. 19. 20. 21.* concludes with these words *and such like*, thereby implying all other breaches of the morall Law of God.

Mat. 25. 27. Thou oughtest therefore to haue put my money *Obiection* to the exchangers, and then at my comming should I haue receiued mine owne with advantage. Christ heere saith the sloathfull seruant should haue put forth his Masters money to the exchangers, that his Master at his comming might haue receiued his owne with vsurie: and therefore he is so farre from condemning Vsurie, as he approues of it.

Quest. How is this to be answered?

Ans. Thus; Christ there speaks by way of similitude, and his similitude is not to bee pressed further then the pur-

pose for which it is brought, his purpose there is to shew that as worldly masters require their seruants to increase their worldly wealth by one meanes or other, and will admit of their excuses which they pretend for their idlenesse and vnthriftinesse: so the Lord requires that all his seruants should vse diligence in imploying his gifts to his glory, and will not accept of the vaine pretences of such as are idle and vnfaithfull: and so that place will no more warrant lending on vsurie, then Christ his comparing his comming to iudgement, to the sudden comming of a Thiefe, *Mat. 24. 43. 44.* will warrant thieues suddenly to breake into mens houses.

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Objection.

Lending on vsurie is not against charity, when both the lender and the borrower are gainers, and so it is sometimes: therefore in that case it may seeme lawfull to lend on vsurie.

Quest. *How is this to be answered?*

Ans. Thus; though the lender and the borrower on vsurie be sometimes both gainers, yet the couenant made betweene them, is vnequall and vncharitable, and it turnes an act of charity, namely lending, into an act of selfe-love and couetousnesse; because the lender makes the borrower couenant with him, absolutely to returne to him his principall with an ouerplus, whether he gaine or loose by it: and by vertue of that couenant, he may demaund both his principall and an ouerplus, as well out of the losse of the borrower, as out of his gaine: and so charity is broken.

And againe, though the borrower doe gaine by the thing lent on vsurie, yet he gets that gaine either from those particular persons that deale with him, or from the common wealth: and therefore lending on vsurie is both vncharitable and vniust.

Objection.

Orphants or Widowes hauing a stocke, cannot vse it themselves, and if they liue on their stocke it will in time be spent: it seemes therefore lawfull for them to lend out their stocke on vsurie.

Quest. *How is this to be answered?*

Ans. The thing it selfe being simply euill and a sinne,

it may not be practised by any person or persons whatsoever they be, or whatsoever their condition be.

Againe, Orphants and Widowes haue many gracious *Psal. 68. 5.* promises peculiarly made to them in Scripture, *Psal. 68. 5.* *Ierem. 49. 11:* *Ier. 49. 11.* and the Lord doth many times provide for such Orphants and Widowes as haue no stocke at all: and hee threatens iudgement against them that hurt or wrong them, *Exod. 22. 22. 23. 24.* *Zach. 7. 10.* and therefore they or their friends for them, ought to depend on the gracious providence and promises of God, in the vse of lawfull meanes.

A man may couenant to receiue gaine for the vse of his house, shop, or ship, or the like, let out to another. *Obiection.*

Quest. Why then may he not couenant to receiue gaine for the vse of his money lent to another?

Answ. The house, shop, or ship, or such like, yeelds a fruitfull vse arising from the nature of the thing it selfe; as the benefit of dwelling, trading, sayling, and the like, but money doth not so: therefore though a man may couenant to receiue gaine of his house, shop, ship, or the like: yet hee may not couenant to receiue gaine for the vse of his money lent out.

Though money be not fruitfull in it selfe, yet it may be made fruitfull by the borrowers good vse of it, and by his skill and paines: therefore it seemes that a man may couenant to receiue gaine vpon the vse of his money. *Obiection.*

Quest. How is this to be answered?

Answ. Thus; by this reason in all equitie and conscience, the profit arising out of the vse of money so imployed, belongs only to the borrower, because by his skill and paines alone it is made fruitfull, without any thing done by the lender; and on the borrower also, only and wholly lyeth the losse if there be any, and not on the lender: and therefore the lender cannot in this respect lawfully couenant to receiue gaine vpon the vse of his money lent.

Other Obiections there be, which I will not stand to propound and answer, as that the common wealth cannot stand without the practice of this

sinne of vsurie, and lending with a couenant for gaine, which derogates from the wisdom of God and his providence in ordering and disposing of things, but I passe by them.

Quest. Is only Money lent after an unlawfull manner, namely an Vsurie?

Leuit. 25. 37.
Deut. 23. 19.

Answ. No; meate and other things may be lent on vsury, and not money alone, and whatsoever is lent, being a thing that encreaseeth not, or yeelds no fruitfull vse arising out of the nature of it, with a couenant of gaine in lieu of the lending of it, without any labour, cost, or hazard of the lender, is lent on vsurie.

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Quest. Is all increase receiued on the lending of money or the like things, altogether unlawfull?

Answ. No; there be some particular cases wherein a man may lawfully receiue increase, on the lending of his money, or the like things.

Quest. What are those particular cases?

Answ. They are three especially.

Quest. What is the first of those?

Answ. This; when the encrease and an ouerplus is freely giuen him, by an able and willing borrower; that is such an encrease as is neither couenanted for, nor intended, nor required by him for his loane, but is giuen by the borrower freely, and only in way of thankfulness to requite his courtesie; the borrower hauing found benefit by the thing lent to him, for vnthankfulness is abhorred of all, and both the Law of Nature and the Word of God, requires to doe good for good.

Pro. 13. 24.
Coloff. 3. 15.
2 Tim. 3. 2.

Quest. May not the lender couenant with the borrower conditionally, to haue part of the gaine arising out of the vse of the thing lent to him, if he doe gaine by it?

Answ. No, he may not: a man putting money or the like thing into another mans hands, may couenant with him to haue part of the gaine arising out of the vse of it, if he do also couenant with him to beare his part of the losse he shall sustaine without his default: for that is properly partnership, and not lending.

Quest.

Quest. What is the second case wherein a man may lawfully receive increase on the lending of his money, or other like thing?

Answ. This; when encrease and an overplus is given him in way of recompence and satisfaction, for that certaine and apparant losse which he hath sustained after the time appointed; when the borrower should returne the money, or other thing lent to him, and he doth not, but either out of his negligence or his vnfaithfulnesse makes delay and returnes it not; and so by his delay is the effectuall cause of the lenders hinderance or losse: for in all equitie he that is the effectuall cause of another mans certaine losse, is bound (if he bee able) to make recompence, 2 Cor. 8. 13, 14. In giuing, 2 Cor. 8. 13, 14 the receiuer is not to be eased, and the giuer griued, and so in lending.

Quest. What if the lender be willing to forbear the borrower for a time after the money or other thing that hee hath lent is due to him, and doe then voluntarily incurre some losse, may the lender take recompence for that losse?

Answ. No, he may not; recompence may be taken by the lender when he forbears against his will; and when hee sustaines certaine and vnanoydable losse or hinderance onely through the borrowers default. Exod. 21. 18, 19. allowance is not to bee made for a mans voluntary ceasing from his worke, but when hee ceaseth against his will, hauing beene smitten and wounded by another man, so that hee cannot worke: and so in the case of lending.

Quest. What is the third case wherein a man may lawfully receive increase on the lending of his money, or the like thing?

Answ. This; when increase and an overplus is giuen him on his true aduventure proportionable to his hazard, hee hauing indeed and truth, and directly, and not in pretence onely aduentured and hazarded his money or goods in the hands of the borrower, the borrower hauing vsed it, and gained by it, hee may then lawfully take part of the gaine, it is cast on him by the good providence of God. Iudg. 11. 23, 24. 1 Sam. 2. 7. as when one deliuereth to a Marchant, who is to go beyond the seas a summe of money or goods for him to vse and manage as hee shall thinke fit for his aduantage, conditioning.

tioning with him, that if his ship miscarry, then he will loose not onely his hope of gaine, but his principall also: but if his Ship come home safe and he get good gaine, then he looks for part and portion proportionable to the aduenture, and this is lawfull: but if a man lend a summe of Money, with condition, that if himselfe or some other liue to such a time, then he wil haue his full summe with an ouerplus; if not, then something lesse then his principall: this is but a pretence of hazard, and a cloake of vsury, and vnlawfull.

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Objection.

Luke 6. 35. Lend, looking for nothing againe. Christ bids vs lend, looking for nothing againe: therefore it seemes the lender must not looke for his principall againe, much lesse may hee take encrease on his lending of money, or the like thing in any case whatsoever.

Quest. How is this to be answered?

Answ. Thus; Christ doth not there simply forbid the lender to looke for that againe which hee hath lent; for then he would haue sayd, Giue, and not lend: the contract of lending presupposes in the borrower a promise or a couenant to returne the thing lent after a time: but Christ his meaning is, that such as bee able, must lend not onely to them of whom they hope to borrow againe at an other time, and to bee requited in the like kinde; but to lend where they doe not looke to borrowe againe, or to receiue the like benefit; either because they are vnable or vnthankfull, as if hee had sayd, *Lend, looking for no recompence againe in the like kinde*: and that is cleare from Verse 34. *If yee lend to them of whom yee hope to receiue: What? your principall? No, but the like good turne againe: for so it followes, For euen sinners lend to sinners; to receiue the like.*

Quest. What is the third thing done by the lender that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. This; the requiring of the thing lent in such manner as it ought to be required.

Quest. How is that done?

Answ. Two wayes.

Quest.

Quest. What is the first of these?

Ans. This; when the lender doth require the thing lent too greedily, as either before the time appointed for the returning of it, having no extraordinary need of it, but onely out of his covetous minde, or at an vnseasonable time, as on the Sabbath, or the like, *Deuter. 24. Deut. 24. 10. 11.* the lender must not bee so greedie in the exacting the thing lent, as to goe into the house, but hee must stand without, and the borrower must bring it to him: and if the yeere of remission come before, the lender was to remit it. *Deut. 15. 2. 15. 3. 15. 3.*

Quest. What is the second way by which the Lender requires the thing lent, in such manner as it ought not to bee required?

Ans. This; when hee requires the thing lent with rigour, and with extreame hard dealing, vsing crueltie towards the borrower, though hee doe humble himselfe to him, as by casting him into prison, there to lye in cold yrons, it may bee naked and hungry without comfort. *Exodus. 22. 26. 27.* It is crueltie for one to take a mans covering for a pledge: how much more crueltie is it to cast the poore borrower into prison? *Isai. 58. 6. Mat. 18. 29. 30.*

Quest. What if the borrower dissemble, either at the time of borrowing, knowing himselfe to bee unable to pay the thing that hee is about to borrowe, hee takes upon him the person of one able, and telles the Lender hee can pay him well ynough, or afterwards being indeed able to repay, doth counterfeite himselfe unable to pay it, as many Banckerupts doe: May not the lender then knowing that the borrower doth so dissemble, deale straightly with him?

Ans. Yes, hee may then with good conscience deale roundly with him, and not be too sparing of him, he may then lawfully make him beare the burden of his pride and dissimulation. *Pron. 20. 16.* A man may deale roundly with rash sureties, and so with dissembling borrowers, *Pro. 22. 27.*

Quest. What are the things done in hyring and letting, that tend to the hurt or hinderance of the wealth, and outward good estate of some particular person or persons one or more.

Ans.

Answ. They are things done either by the hirer, or by the letter of things to hire.

Quest. What are the things done by the hyrer, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons one or more?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; the not returning of the thing hired as it ought to bee returned.

Quest. How is that done?

Answ. Thus; when the hyrer either returns not the thing that he hath hyred at all: as having hyred an horse to ride on to a certaine place, he rideth quite away with him; or not at the time appoynted for the returne of it, but he wittingly & purposely keepes it over and above that time, without the consent of the letter, or not in the state that hee receiued it, but either hurt or spoyled through his owne default, without making due satisfaction for that hurt or spoyle: as when one having hyred ground, makes waste on it, or weares out the heart of it: or having hyred an house, doth deface it or spoile it, or let it runne to ruine carelessly, and makes it untenantable; or having hyred an horse or the like, doth overlabour the beast, or willingly so hurt it, as it is lamed or spoiled, or suchlike.

Quest. What if the thing hyred be hurt or spoyled, or perish in the hands of the hyrer without his default; is then the hyrer to make it good?

Answ. No, he is not; because as the letter retaines the propertie of that which is let: so he is also to beare the hazard of it: and if it miscarry without the hyrers default, it miscarries to the letter, and not to the hyrer: he is onely then to pay the hyre of it.

Quest. What is the second thing done by the hyrer, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. The not paying of the hyre agreed on betweene him and the letter, as it ought to be paid for the thing hyred, whether it bee a thing to bee vsed, as house, shop, chamber, land,

Pro. 3. 27.
Act. 28. 30.

Exod. 22. 15.

Rom. 1. 30.
Leuit. 19. 13.
Deut. 24. 14. 15

land, or the like, or a mans labour, but either withholding it, or changing it, or not paying of it in due time.

Quest. What are the things done by the letter of things to hyre, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons one or more?

Ans. Three things especially.

Quest. What is the first of those?

Ans. This; the letting of a thing to hyre at an unreasonable rate; which is done either directly, or indirectly, and vnder a colour.

Quest. How is a thing let to hyre at an unreasonable rate directly?

Ans. Thus; when it is let for more then can bee rayfed and made of the vse of it in the iudgment of any that knowes and is able to iudge of it: as when the Land-lord racketh his rents, and raiseth them to such a rate, or taketh such excessive Fines, as that the Tenant by all his care, labour and paines, and by his stocke on the land, house, shop, or such like, cannot make his owne, or liue by it: or when a man lets his cattell, their young ones, their milke, their labour in drawing, and such like, for more then can be made of the vse of them in any mans iudgement who is able to iudge: this is to eat up the vineyard, and to spoyle the poore, and to grinde the faces of the poore, and to make the needie of the land to faile, and to eat the flesh of the poore.

Quest. How is a thing let to hyre at an unreasonable rate indirectly and vnder a colour?

Ans. Thus; when it is let for an indifferent rate in respect of the vse of the thing it selfe, yet so as the letter will not stand to the hazard of it, but makes the hyrer couenant with him absolutely, to make the thing hyred good to him at all times without any allowance, in respect of any casualty that shall come, though the thing hyred being subiect to many casualties, doe perish without his default. For example, a man lets another three, foure, or more Kine, to finde them meate, and to haue the milke of them at such a rate, for a yeare, or more or lesse time; yet so, as hee bindes the hyrer that he shall from time to time make good to him the number of

Iob. 7. 2.
Iere. 22. 13.
Mat. 3. 5.
Iam. 5. 4.
Gen. 31. 42.

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Nai. 3. 14. 15.
Amos. 8. 4.
Mica. 3. 3.

1 Theff. 2. 5. of his kine, if any of them die, and shall returne to him at the time appoynted either the same kine or others in full number, and in as good plight as they were deliuered: this is to let them at an vnreasonable rate indire&ty; and this is coloured couetousnes, and defrauding of a poore brother.

1 Theff. 4. 6.

Quest. What is the second thing done by the letter of things to hyre, that tends to the hurt or hinderance of the wealth & outward good estate of some particular person or persons, one or more?

Rom. 1. 29.

1 Theff. 4. 6.

Answ. This; the letting of a thing to hyre of worse qualitie then is pretended: as when the letter lets that to the hyrer for his vse, which he knowes will not serue his turne: for example, an Horse to ride on to a certaine place, which hee knowes will faile him before hee comes thither; this is deceit, one of the sinnes of the Heathen, who were given vp to a reprobate sense, Rom. 1. 29. and this is circumuenting and defrauding of a brother. 1 Theff. 4. 6.

Quest. What is the third thing done by the letter of things to hire, that tends to the hurt or hinderance of the wealth & outward good estate of some particular person or persons, one or more?

Isai. 16. 14.

Ephes. 6. 6.

Coloss. 3. 22.

Gen. 31. 40.

Answ. This; the withholding from the hyrer the vse of the thing let to him to hyre, either in whole or in part: as when one hauing let house, shop, land, and such like, he takes away and withholds from the hyrer the vse of it in whole or in part, before the time appoynted be come that it should returne to him: or when a seruant or labourer withholds his seruice or labour from him who hath hyred him in whole or in part, in the time that hee is hyred, as by loytering, and by neglecting his seruice and labour.

Quest. What are the things done in pawning, and in taking things to pawne, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. They are things done either by the pawner, by the partie who layes things to pawn: or by the party who takes any things to pawne.

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Quest. What are the things done by the pawner, by the partie who layeth things to pawne, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ.

Ans. Three things especially.

Quest. What is the first of those?

Ans. This; the pawning of such things as ought not to be laid to pawne; as when one pawneth his life, or the life of another, as *Reuben* did, *Gen. 42. 37.* or, as when one pawneth his owne wearing clothes, which are for his present vse, hauing no other to couer his nakednesse withall, and to keepe his body from the iniury of weather: or hauing wife and children, hee pawneth the wearing clothes of his wife or children, which are for their present vse, hauing no other to couer their nakedness, and to keepe their bodies from the iniury of weather: or when one pawneth such tooles and instruments as hee hath for his necessary, and present vse to worke withall, and to earne his maintenance: for that which may not be taken to pawne, may not be laid to pawne.

Quest. What is the second thing done by the pawner, by the partie who layeth things to pawne, that tends to the hurt or hindrance of the wealth and outward good estate of some particular person or persons, one or more?

Ans. This; the pawning of things to ill ends and purposes: as, when one layes a thing to pawn that he may compassse and effect some wicked purpose; or that he may haue wherewith to follow his riot and excesse, his drunkennes, and thereby wronging wife, children, and those that depend vpon him. *Gen. 38. 17, 18.* *Pro. 11. 29.* He that troubleth his owne house, that is, afflicts them with misery, shall inherit the wind, bring all to nothing. *1 Tim. 5. 8.* If not to prouide, bee to denie the faith, then much more to trouble, spoyle, robbe, and destroy the family.

Quest. What is the third thing done by the pawner, by the partie who layeth things to pawne, that tends to the hurt or hindrance of the wealth and outward good estate of some particular person or persons, one or more?

Ans. This; the not fetching home of his pawne at the time appoynted for the redeeming of it, by doing that which ought to be done for the redemption of it, being able to redeeme it; but letting it still lie in the hands of the partie to whom it is pawned, to his losse or hindrance, for then he is the

the effectuall cause of that losse or hindrance, which he ought not to be.

Obiection

It may bee the pawne is as good as that for which it is pawned, or of better worth and value; and being so, the party in whose hands it is, can be no looser, though the pawner doe passe the day of redemption, and doe not redeeme it at his day appoynted.

Quest. How is this to bee answered?

Answ. Thus; though the case be so, yet the pawner breaks couenant with the partie in whose hands the pawn is, and so, as much as in him is, he doth that which may tend to his losse or hinderance; and it may be, he driues him to some inconuenience, especially the thing pawned being not for the vse of the partie to whom it is pawned at all; as a womans garment pawned to a man; or a mans garment, as a doublet or the like pawned to a woman.

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Quest. What are the things done by the partie who taketh things to pawne, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. Three things especially.

Quest. What is the first of those?

Answ. This; the taking of a thing to pawne, that ought not to be taken.

Quest. What are the things that ought not to bee taken to pawne?

Exod. 22. 26, 27
Deut. 24. 6.

Answ. Such things as are of necessary and present vse for the maintenance and preseruatiō of the life of man, as necessary wearing apparell, such as a man or a woman hath present vse of to couer the body withall by day or by night, or such tooles and instruments as are for present vse to work withall, and without which a man or a woman cannot follow his or her calling, and the like.

Quest. What is the second thing done by the partie who taketh things to pawne, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Answ. This; the vsing of the thing pawned, and taking profit

profit and benefit of the vse of it within the compasse of the time set and appointed for the redemption of it; as being apparell, wearing of it; or being household stufte, vsing it; or being house or land taking the rent of it in whole or in part. For a pawn is taken onely for securitie, and for assurance of another thing, and ought not to be vsed, or any benefit to be made of it within the time set for the redemption of it; and if it be vsed, or benefit be made of it within that time, there is wrong done to the pawner, and it is an act of iniustice and vnrighteous dealing. Gen. 38. 17.
Rom. 1. 29.
1 Cor. 6. 9.

Quest. What if the day set for the redemption of the thing pawned bee past, and it bee not redeemed, may not the partie who hath the pawne in his hands then vse it, and take profit and benefit of the vse of it?

Answ. After a certaine time he may: hee is first to call on the pawner, and to expect from him the redemption of it for a time; and if then hee doe not redeeme it, hee may lawfully vse it, and take profit of it; yet so, as if the thing pawned be better worth then that for which it lyes to pawne, he doe make allowance to the pawner according to the full worth of it: as if the thing pawned for tenne shillings bee worth twentie shillings, hee is to giue him tenne shillings more then that hee let him haue on his pawne; and so in the matter of land, if land bee pawned: for the rule holdes in this, 2 Corinth. 8. 13. *One must not bee eased, and another griued:* the pawner must not bee eased by the thing hee hath on his pawne, and the partie that takes his pawne, griued and wronged.

Quest. What if the pawner be dead before the day set for the redemption of the thing pawned be come, and the day of redemption bee past, and the thing pawned not redeemed, what is the partie who hath the pawne in his hand then to doe?

Answ. He is then to call on the heire of the pawner, or on those to whom his estate is come, to see if they will redeeme it: and if they after a certaine time do not, he may then lawfully vse it; yet so, as if the thing pawned bee better worth then that hee hath lent on it, he doe then make allowance to them according to the worth of it.

Quest. What is the third thing done by the partie who taketh things to pawne, that tends to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Exod. 22. 26. 27

Deut. 24. 12.

Ezech. 18. 7.

12. 16.

Ezech. 33. 15.

Ans. This; the not returning and not restoring the pawne at the time appoynted for the returne of it, as it ought to bee returned: as when the partie who hath the pawne either keepes it backe from the pawner altogether, or makes delayes, and puts him off from time to time, though the time appointed for the returne of it be come, and though the pawner be ready and willing to doe that which ought to bee done for the redemption of it.

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Quest. What are the things done out of the matter of contract, that tend to the hurt or hinderance of the wealth and outward good estate of some particular person or persons, one or more?

Ans. Two things; either vniust taking away of that wealth or any part of it, that belongs to another or others, one or more; or the conspiring with those who vniustly take away the wealth or any part of it that belongs to another or others, one or more.

Of these in order.

Quest. How is that wealth or any part of it that belongs to another or others, one or more vniustly taken away?

Ans. Three wayes especially.

Quest. What is the first of those?

Ans. By open violence and force.

Quest. How is open violence and force exercised on that wealth or any part of it that belongs to another or to others, one or more?

Ans. Two wayes.

Quest. What is the first of those?

Exod. 22. 2.

1 Sam. 2. 15. 16

Luk. 3. 14.

Ans. This; by laying violent and strong hand on that wealth which belongs to another or to others, one or more, or on any part of it, whether by sea or by land, and taking it to ones selfe as a prey: when one will haue it because hee will, though hee can alledge no shaddow of right or title to it, and takes it away by force as a prey, and as a bootie for his owne vse, as those doe who rob by the high

high wayes, or breake into houses or ground, or as Pyrats do on the sea.

Quest. May not a man being imployed in publike service by sea, or by land, for the repelling or repressing of Pyrates or of common professed enemies of the Countrey where hee dwelles or abides, lay strong hands on the wealth of a Pyrate, or on the wealth of a common professed enemy of that Countrey, and (if he can) lawfully take it to himselfe as a prey, and as a bootie for his owne use?

Answ. If hee be either commanded, or leaue bee granted to him by the Prince, Lieutenant Generall, Captaine, or Gouvernour vnder whom hee is, to take what hee can get from a Pyrate, or from a common and notorious enemy, hee may: if not, then the spoyle gotten from a Pyrate, ^{1 Sam. 30. 20.} or from a common enemy, is to bee brought to the chiefe ^{21. to the end} Gouvernour whatsoeuer hee bee, and by him it is to bee disposed proportionably according to euery mans service and worthinesse.

Quest. What is the second way by which open violence and force is exercised on that wealth or on any part of it, that belongs to another or to others, one or more?

Answ. By making hauocke and spoile of the wealth which belongs to an other or to others, one or more, or of any part of it meere of euill will and enuie, or of meere delight in mischief, without any profit or benefit to the spoyler: as when one sets fire on an other mans House or Corne, or doth hurt, maime, or spoyle any of his Cattell, or layes open his fence purposely, that Cattell may goe into his ground and spoyle his grasse, or his Corne, or the like. ^{Exod. 22. 5. 6.} ^{2 Sam. 14. 30.}

Quest. What is the second way by which that wealth or any part of it that belongs to another or others, one or more, is uniuersally taken away?

Answ. This; by secret and priuy stealth.

Quest. How is that wealth or any part of it that belongs to an other or others, one or more, taken away by secret and priuy stealth?

Answ. Three wayes especially.

Quest. What is the first of those?

Y 2

Answ.

Exod. 23. 1.

Josh. 7. 21.

Job. 24. 14.

Zach. 5. 3. 4.

1 Theff. 5. 2

Reuel. 3. 3.

Ans. This ; by pilfering, conuaying, and secret carrying away that wealth which belongs to another or to others, one or more, or any part of it : as when one secretly either in the night, or in the darke, or in a secret place, where no eye, of man can see, layes the euill hands on that thing which his Conscience tells him hee hath no right to, but it belongs altogether to another.

Quest. What is the second way by which that wealth or any part of it that belongs to another or others, one or more, is taken away by secret and priuie stealth?

Luk. 16. 1.

Tit. 2. 10.

Philem. v. 11.

Ans. This; by secret and vniust wasting and consuming, and drawing from that wealth which belongs to another or to others, one or more, or any part of it, being such as one may come to without suspicion : as when a seruant doth secretly waste and consume and draw from the wealth of his Master which hee hath vnder his hands, and may come to without suspicion.

Quest. When is secret and vniust wasting and consuming, and drawing from that wealth which belongs to another or others, one or more, being such as one may come to without suspicion, most vile and most odious?

Iudg. 17. 2.

Pro. 28. 24.

Ans. When children deale so with their parents, as when children doe spend their parents goods riotously; or doe carelesly, or by some ill meanes runne themselves into debt, and then make their parents pay it ; or as Lords ouer the goods of their parents, doe what they list with them.

Quest. What is the third way by which that wealth or any part of it that belongs to another or others, one or more, is taken away by secret and priuie stealth?

Deut. 19. 14.

Deut. 27. 17.

Pro. 22. 28.

Ans. Thus; by secret incroaching on another mans wealth or possession, as when one doth deceitfully remooue the bounds, and displaceth the land-markes of his neighbour, to enlarge his owne bounds; or when one doth change the marke of his neighbours cattell, his sheepe, his oxen, horses; or of his pewter, or linnen, or the like, and put his owne marke in stead of his neighbours.

Quest. When is secret incroaching on another mans wealth or possession most vile, and most odious?

Ans.

Answ. When a man doth encroach on the wealth or possession of the fatherlesse and helplesse, and of such as are without the helpe and defence of man. Pro. 23. 10.
Pro. 22. 22, 23.

Quest. What is the third way by which that wealth or any part of it ~~that belongs~~ belongs to another or others, one or more, is unjustly taken away? 197

Answ. This; by fraud and deceit.

Quest. How is fraud and deceite used in taking away that wealth or any part of it, that belongs to another or others, one or more?

Answ. Either in respect of the persons, or in regard of the things that belong to another or others, one or more.

Quest. How is deceit and fraud used in respect of the persons that belong to another or others, one or more?

Answ. Thus; by alluring, and by enticing away by word or deed, as by perswasion, or by gifts, any person or persons that belong to another or others, one or more, as the childe or the seruant of another or others, one or more. Exod. 21. 16.
Deut. 24. 7.
1 Tim. 1. 10.

Quest. How is deceit and fraud used in regard of the things that belong to another or others, one or more?

Answ. Seuen wayes especially.

Quest. What is the first of those?

Answ. This; by peruerting the Law, or corrupting Iudg-
ment in cases touching lands or goods: as when a Lawyer
or a Iudge doe wrest the Law, and giue false Sentence or
Iudgement, touching lands or goods, for friendship or
for bribes. Exod. 23. 6, 8.
Deut. 16. 19.
1 Sam. 8. 3.
Pro. 17. 23.
Isai. 1. 23.

Quest. When is the peruerting of the Lawe, or corrupting Iudgement in cases touching Lands, most vile and most odious?

Answ. When it is done vnder colour of Equitie, Conscience, and Religion, and those things are pretended in the doing of it. Thus it was with Ahab and Iezabel, 1 Kings 21. 1 King. 21.
8, 9. & c. to 17.

Quest. What is the second way by which deceit and fraud is used in respect of things that belong to another or others, one or more?

Answ. This; by vsing and practising vnlawfull Arts and courses to get that wealth, or any part of it that belongs to another or others, one or more; as Iuggling, Charming, Coniuring, Witch-craft, and Sorcerie, playing the Wiseman, Fortune-telling, Stage-playing, Fencing, carrying about Apes and Beares, Fiddling and Piping vp and downe the Countrey, pretending to be Egyptians, and the like, mentioned in the Statute of this land touching Rogues, Anno 39. Elizabetha.

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Quest. What is the third way by which fraude and deceit is used, in respect of the things that belong to another or others, one or more?

Answ. This; by false dealing in matters of trust, touching lands or goods: as when Factors deale falsly with those who trust them with their goods; or when such as haue things left with them to keepe for a time, either deny the things, or hide them, or conuay them out of the way, or doe any way withhold them at the time when they should returne them to the owners; or when Executors doe falsifie the Will of the dead, and withhold Legacies from those to whom they are giuen, or doe any way defraud Orphans of their portions in whole or in part; or when Gardians and Feoffees in trust, doe falsifie the trust reposed in them, in things committed to them in trust.

Quest. What is the fourth way by which fraud and deceit is used, in respect of things that belong to another or others, one or more?

Answ. This; by concealing things strayed or found, and keeping them, and withholding them from the right owner being knowne.

Quest. What is the fifth way by which fraud and deceit is used, in respect of the things that belong to another or others, one or more?

Answ. This; by pretending pouertie and want without iust cause, and by taking Almes when men or women haue no need; whereby they doe defraud the poore, and take that which belongs to such as are truly poore. *Pro. 13. 7.* Thus doe they who are lustie and strong, and yet wander

Deut. 18. 10. 11
Ephel. 4. 28.

Exod. 22. 7. 8.
Leuit. 6. 2. 3. 4.
Galat. 3. 15.
1 Tim. 6. 20.

Exod. 23. 4.
Leuit. 6. 3. 4.
Deut. 22. 1. 2. 3.

Pro. 13. 7.
2 Thess. 3. 10.
1 Tim. 5. 16.

wander vp and downe. 2 Thess. 3. 10. 1 Tim. 5. 16.

Quest. *What is the sixt way by which fraud and deceit is used, in respect of the things that belongs to another or others, one or more?*

Answ. This; by gaming for money and gaine, especially at vnlawfull games, as Cards, Dice, and such like; by dealing falsely, as cogging, or vsing false shifts in gaming: for gaming for money and gaine is both vniust, the looser is vniustly dispossessed of his money, and the winner is wrongfully possessed of it; and also a thing of ill report, and therefore ought not to bee vsed, *Philip. 4. 8.* and gaming for money and gaine is a peruertering of the end of lawfull gaming, which ought to bee onely the refreshing of the body or minde.

Quest. *Is it simply vnlawfull to play for any money at all, the game being lawfull?*

Answ. No; if the play bee for a small matter, the losse whereof is no hurt to him that looeth it, and if it bee applyed to a common good, and bee bestowed in some honest meeting for the increase of loue, then it is lawfull: otherwise not.

Quest. *What is the seuenth way by which fraud and deceit is used, in respect of the things that belong to another or others, one or more?*

Answ. This; by vsing deuices and subtilties of wit, to get that wealth or any part of it that belongs to another or others, one or more; as lying, vsing another mans name, *Gen. 27. 19.* pretending skill to doe an other good by *Phyficke*, or *2 King. 5. 22.* the like, or any manner of couenage, which is commonly called Coney-catching, or Cheating, or liuing by mens wits.

Wee reade *Genesis 30.* from verse 37. to the end, that *Jacob* vsed a cunning device, namely, of pilled and straked rodde layd before the Sheepe in Ramming-time, to deceive *Laban*, and to enrich himselfe. Therefore it seemes lawfull sometimes to vse deuices and subtilties of wit to get that wealth or some part of it, that belongs to another or others, one or more.

Obiection 1

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Y 4

Quest.

Quest. *How is this to bee answered?*

Gen. 31. 9.
10. 11. 12.

Ans. Thus; that which *Jacob* did in laying pilled or straked rods before the sheepe, hee did it by Gods appoyntment and direction, *Gen. 31. 9, 10, 11, 12.*

And againe, the meanes hee vsed was not artificiall or fraudulent, but naturall; not depending on mans skill, but on Gods blessing: and God gaue an extraordinarie blessing to the meanes, thereby to recompence *Jacob*s sore labours, whome *Laban* would haue sent away empty, had not God so prouided for him, *Gene. 31. 40, 41, 42.* And therefore that fact of *Jacob* will not warrant vsing of deuices and subtilties of wit to get that wealth or some part of it, that belongs to another or others, one or more.

Quest. *How doe men or Women conspire with those who vniustly take away that wealth or any part of it that belongs to another or others, one or more?*

Ans. Foure wayes especially.

Quest. *Which is the first of those?*

Pro. 1. 11. 12.
13. 14.
Psal. 64. 5.

Ans. This; by counselling, perswading, commanding, or by hyring, or any way plotting with another or others, to take away that wealth or any part of it, that belongs to another or others, one or more, by any vniust way or meanes.

Quest. *What is the second way by which men or women doe conspire with those who vniustly take away that wealth or any part of it, that belongs to another or others, one or more?*

Psal. 50. 18.
Ephes. 5. 11.

Ans. This; by being present with them when they doe vniustly take away that wealth, or any part of it that belongs to another or others, one or more, and consenting to them by silence, and not reprobuing of them.

Quest. *What is the third way by which men or women do conspire with those who vniustly take away that wealth, or any part of it, that belongs to another or others, one or more?*

Pro. 29. 24.
1 Tim. 5. 22.

Ans. This; by receiuing and harbouring of them, who haue vniustly taken away that wealth, or any part of it, that belongs to another or others, one or more, and hiding and concealing them, and pleading for them, and by receiuing

receiuing and hiding, and concealing the things thy haue vniustly taken away, *Pro. 29. 24.* therein they pertake with them in their sinne which the Apostle forbids. *1 Tim. 5. 22.*

Quest. What is the fourth way by which men or women doe conspire with those who vniustly take away that wealth, or any part of it, that belongs to another or others, one or more?

Ans. This; by fauouring, and by vpholding those who vniustly take away that wealth, or any part of it that belongs to another or others, one or more by impunity: as *Isai. 1. 23.* when such as haue power to punish them, doe either suffer *Rom. 1. 31.* them to escape vnpunished, or doe punish them very slightly: or by feeding and cloathing stout and lusty rogues, or beggers and the like.

Now to the Affirmative part of this eight Commandement.

Quest. What doth the eight Commandement require?

Ans. In generall; euery thing whatsoeuer that tends to the helpe or furtherance of the wealth and outward good estate of man.

Quest. What are the things that tend to the helpe and outward good estate of man?

Ans. Either things inward in the heart, or outward things.

Quest. What are the things inward in the heart, that tend to the helpe or furtherance of the wealth and outward good estate of man?

Ans. Two things especially.

Quest. What is the first of those?

Ans. This; a stayednesse of minde, and a settled purpose in the heart of man or woman, to seeke riches and outward good things only so farre as they may in the vse of lawfull meanes, and may looke for the blessing of God on their endeauours; and so farre as the Lord shall be pleased to offer them matter, and to giue them iust occasion so to doe, and no further. *Mat. 6. 23.* All these things the Gentiles in the world seeke, that is set themselves to seeke, or seeke with all their might: *1 Tim. 6. 9.* they that will be rich (or desire to be rich) they that purpose and resolve with themselves they will haue abundance.

dance fall into temptation, and the snare of the deuill.

Quest. What is the second thing inward in the heart, that tends to the helpe or furtherance of the wealth and outward good estate of man?

Eccles. 4. 8.

Mat. 6. 11.

Philip. 4. 11.

1 Tim. 6. 6. 7. 8.

Heb. 13. 5.

Ans. This; a contentednesse of minde, with that part and portion of wealth, and of outward good things, whether it be little or much which God hath allotted: when a man or a woman is well pleased, and likes well of that portion of wealth whatsoeuer it be, which God is pleased to giue to him or her.

Quest. What is the ground of contentednesse of minde, with that portion of wealth and outward good things which God hath allotted to any?

Mat. 6. 25. 26.

&c. to the end.

Heb. 13. 5. &c.

the last words.

Answer. This; a resting by faith on the promise of God, and a depending on his prouidence without distrustfull care.

Quest. What are the outward things that tend to the helpe or furtherance of the wealth and outward good estate of man?

Ans. Either such things as tend to the helpe or furtherance of a man or a womans owne wealth and outward good estate: or such things as tend to the helpe or furtherance of the wealth and outward good estate of another or others, one or more.

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Quest. What are things that tend to the helpe or furtherance of a man or a womans owne wealth and outward good estate?

Ans. Things that concerne either the getting of wealth, or the keeping of it, or the vsing of it. Of these in order.

Quest. What are the outward things concerning the getting of wealth, that tend to the helpe or furtherance of a man or a womans owne wealth, and outward good estate?

Ans. Two things especially.

Quest. What is the first of those?

Ephes. 4. 18.

Ans. This; an honest and lawfull particular calling, wherein euery one of yeares is to walke, and to be imployed. Eccles. 1. 13. Mark. 6. 3. Christ liued with Ioseph in the calling of a Carpenter till the time of his Baptisme.

Quest.

Quest. Is it a sufficient personall calling to attend on the person of another, as those doe we call serving men, or no?

Ans. To wait and to attend on the person of another, unless it be on the person of a Prince, or on the person of a man of great place and state, is not a sufficient calling: besides the office of wayting on the person of a man or woman of inferiour place, there must be some other particular calling: as Butler, Cooke, Horse-keeper, or the like. Acts. 10. 7. Cornelius his wayting man was also a Souldier by his calling.

Quest. What is the second outward thing concerning the getting of wealth that tends to the helpe or furtherance of a man or a womans owne wealth and outward good estate?

Ans. This; diligence and painefulnesse, and faithfull labour in that honest particular calling, wherein a man or a woman is set: every one being able to take paines, man or woman must be diligent and painefull in the labour, and in the duties that belong to his or her particular calling.

A man hath great Lands and living, by which he can maintaine himselfe without any particular calling, and without labour and paines in any calling.

Quest. Is such an one bound to have a particular calling, and to be employed in it with diligence and painefulnesse?

Ans. Yes, being able he is and must, notwithstanding his Lands and living, walke in some honest particular calling, either in the Church or common wealth, and be diligent in it: Adam in his innocency had all things at his will, and wanted nothing, yet then God employed him in a particular calling. Gen. 2. 15.

Question. What are the outward things concerning the keeping of wealth that tend to the helpe or furtherance of a man or a womans owne wealth and outward good estate?

Ans. Two things especially.

Quest. What is the first of these?

Ans. This; frugality or thriftinesse, a man or a woman must have a care to save that wealth which God hath given to him or her, looking warily to it that nothing be lost or perished through

Gen. 3. 19.

Psal. 128. 2.

Pro. 10. 4.

Pro. 13. 4.

Pro. 22. 29.

2 Thess. 3. 10.

Gen. 3. 1. 40.

Objection

Deut. 26. 15.

Pro. 27. 23. 24.

Ioh. 6. 12.

through their default: and ordering of all things to the best, for the increase of it by honest and lawfull meanes.

Quest. What is the second outward thing concerning the keeping of wealth, that tends to the helpe or furtherance of a man or a womans owne wealth and outward good estate?

Gen. 13. 8.

1 Cor. 6. 5. 6.

Answ. This; peaceablenesse: a man or a woman must haue a care to keepe and hold his or her owne wealth with peace, avoyding law and contentions as much as is possible, sometimes putting vp wrongs and departing from their owne right for peace sake.

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Quest. What are the outward things concerning the using of wealth, that tend to the helpe or furtherance of a man or a womans owne wealth, and outward good estate?

Answ. Two things especially.

Quest. What is the first of those?

1 King. 10. 5.

Psal. 112. 5.

Pro. 13. 25.

Pro. 24. 3. 4.

Pro. 31. 15. 21.

Answ. This; a wise, convenient and seasonable dispensing of that wealth which God hath giuen to any, to the honest maintenance of themselves and families, (if they haue a familie:) a man or a woman hauing wealth and outward good things, must apply that wealth, and those outward good things with discretion, and seasonably according to the nature of them, to the good of themselves, and of those that belong to them (if they haue any) that doe depend on them.

Quest. What is the second outward thing concerning the using of wealth, that tends to the helpe or furtherance of a man or a womans owne wealth, and outward good estate?

Pro. 21. 17.

Pro. 24. 27.

Luk. 14. 28.

29. 30.

Luke. 15. 13.

Answ. This; a moderation in spending that wealth which God hath giuen to any person: a man or a woman hauing wealth and outward good things, must order and limit their expences to the proportion on their meanes, not liuing at an higher rate, exceeding measure in diet or apparell, or druing a greater Trade, or taking on them to compasse greater matters then their meanes will reach to.

Quest. What are the outward things that tend to the helpe or furtherance of the wealth and outward good estate of another or others, one or more?

Answ.

Answ. Foure things especially.

1. Iust dealing with another or others one or more, in respect of wealth, and outward good things.
2. Yeelding helpe to another or others one or more, in outward things, standing in neede of helpe that way.
3. Procuring the wealth of another or others, one or more.
4. Restoring of things vniustly gotten, or taken away from another or others, one or more.

Of these in Order.

Quest. *Wherein stands iust dealing with another or others, one or more, in respect of wealth and outward good things?*

Answ. In foure things especially.

Quest. *What is the first of those?*

Answ. This; in a willing yeelding of that which is due to euery one bearing office in the Church, or in the Common wealth; euery person man or woman being able, is willingly to yeeld that tribute and custome, and those tenthes and tythes, and other things that are due from them to euery one to whom they are due, bearing any publike office in the Church, or in the Common wealth.

Mat. 17. 25.

Mat. 22. 21.

Rom. 13. 7.

Mal. 3. 8. 9. 10.

Quest. *What is the second thing wherein iust dealing with another or others one or more, in respect of wealth and outward good things standeth?*

Answ. This; in vsing truth and simplicity and plainnesse, both in word and deed, in bargayning, in buying and selling, and in hyring and letting: euery one man or woman must speake the truth in bargayning, not falsely, and contrary to to their owne knowledge, either commending or discommending of the things they are about to buy, or sell, hyre or let: and they must deale simply, plainly and truly, both touching the matter, substance and quality: and for the number, waight and measure, of the things bargained for; with respect had to the profit one of the other, as to their owne.

Psal. 15. 2.

Leuit. 19. 11. 12.

Pro. 20. 14.

Deut. 25. 13.

14. 15.

Pro. 11. 1.

Ezech. 45. 10.

Quest. *What is the third thing wherein iust dealing with another or others, one or more, in respect of wealth and outward good things standeth?*

Answ.

Pfal. 15. 4.
Pro. 28. 20.
Ezech. 17. 15. 16.
Rom. 1. 30.
Covenant
breakers.
Gen. 31. 41.
Coloff. 4. 1.

Answ. This ; in keeping of all iust and lawfull couenants in the matter of contract betweene person and person, or persons, one or more: as in buying and selling, in borrowing and lending, in hyring and in letting, in pawning and taking things to pawne. A man or a woman must keepe and performe all iust couenants in matter of contract betweene them and another, one or more, though they be to their hinderance: thus masters are to keepe covenant with their seruants, such as set others on worke, with their labourers.

Quest: Is a man or a woman bound to keepe and performe a covenant in matter of contract betweene them and another or others, one or more, into which they haue bene drawne by fraud and subtilty, and by deceite, or no?

Iosh. 9. 18. 19.
2 Sam. 21. 1. 2.

Answ. If the covenant be lawfull and in their power to performe, they are to keepe it, vnlesse a release bee granted by the party or parties, with whom it is made.

Quest. What is the fourth thing wherein iust dealing with another or others, one or more, in respect of wealth and outward good things standeth?

Mat. 5. 4. 7.
Luk. 6. 33.
Coloff. 3. 15.
2 Tim. 3. 2.

Answ: This ; a ready yeelding of that which is due to any person or persons by way of requital, a man or a woman hauing receiued friendship, or some good turne in outward good things, from another or others, one or more, must returne the like if they bee able, and if neede bee to them of whom they receiue it.

Quest. Wherein stands yeelding helpe to another or others, one or more, in outward things standing in neede of helpe that way?

Answ. In two things especially.

Quest. What is the first of those two things?

Iob. 31. 16. 17.
18. 19. 20.
Psal. 112. 9.
Pro. 31. 20.
Luk. 11. 41.
Aet. 9. 36.
1 Ioh. 3. 17.
Obiection.

Answ. This ; in a ready and willing giuing to another or others, one or more, and communicating to their necessities in outward things: euery man or woman being able and hauing wealth and outward good things of their owne must giue to others, and communicate to their necessities in respect of outward things.

It may be a man or a woman hath but a meere competency of outward things to supply the necessity of nature, and to maintaine the estate wherein they are.

Quest.

Quest. Is such an one bound to communicate to the necessity of an other or others in outward things?

Ans. Though they who abound in riches, are principally bound to communicate to the necessity of others in outward things, yet he or she that hath but a meere competency of outward things to supply the necessity of nature, must sometimes give something out of it to relieve those who want necessities belonging to nature.

1 Tim. 6. 17. 18
Luk. 3. 11.
Luk. 21. 2. 3. 4.
2 Cor. 8. 2. 3.

Quest. Is a man or a woman being in debt, bound to communicate to the necessities of another or others, one or more, in outward things?

Ans. If a man or a woman be indebted more then they are well able to pay, they are not, vnlesse it be in case of extreame necessity: as when one is in danger to bee famished or starued, or in perill to be vtterly ouerthrowne in his whol estate: and then it must be with a purpose to make satisfaction to their creditors to the vttermost of their power: For a man or a woman must giue reliefe to others of that which is their owne.

Pro. 5. 16. 17.
1 Cor. 16. 2.

Quest. Is a woman of her selfe bound to communicate to the necessities of others in outward things?

Ans. Of the things that she hath of her owne, peculiarly belonging to her selfe, either by exception before marriage, or by graunt from her husband after marriage, shee is bound to communicate to the necessitie of others.

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Pro. 30. 20.
1 Tim. 2. 10.

But of the things that are common both to her husband and her selfe, she is not bound; neither may she communicate to the necessity of others, of those things without the consent of her husband, either in expresse words or in generall termes: as when her husband allowes her to giue, but meanes not any particular, vnlesse it be in some particular cases: for both the law of Nature, and the Word of God inioynes her obedience to her Husband in all things honest, lawfull, or indifferent.

Ephes. 5. 24.
1 Pet. 3. 1.

Quest. What are those particular cases wherein the wife may communicate to the necessitie of others, of those goods that are common without the consent of the husband?

Ans.

Answ. They are three especially.

Quest. What is the first of those?

Pfal. 112.5.

Answ. This; If the Husband be a foole or a mad man, and not able to mannage his estate, for then he cannot order his giuing with discretion as he ought.

Quest. What is the second case wherein the wife may communicate to the necessity of others, without the consent of the Husband?

1 Sam. 25. 19.
34. 35.

Answ. This; if her giuing serue to preferue the life or good estate of her husband and family: as *Abigailes* did, when she gaue to *Dauid*.

Quest. What is the third particular case wherein the wife may communicate to the necessity of others, without the consent of her Husband?

Mat. 12.

11. 12. 13.

Acts. 20. 9. 10.

Answ. This; in case of extreame necessity, when the necessity of the receiuer requires present reliefe, especially if her husband be absent or farre from her, so as his consent cannot in time bee asked or obtained; for present and extreame necessity dispenseth with propriety, as it doth with the outward seruice of God.

Obiection.

Through the bond of Marriage, the communion which is betweene man and wife, reacheth both to their persons and goods. *Gen.* 31. 16. Therefore the wife may sometimes, out of the cases named, without the consent of her husband communicate to the necessity of others, of those goods that are common both to her husband and to her selfe.

Quest. How is this to be answered?

Answ. Thus; the communion of goods on the wiues part, reacheth only to the vse of them, the propriety of them is still in the Husband; the wife hath only right and title to vse all her husband's goods for the good of her owne person, but not a propriety in them.

Obiection.

The wife is inioyned workes of mercy aswell as her husband and they are commended in her as well as in her husband, and shall be rewarded being done by her, as by her husband: and therefore she may sometimes out of the cases named, without the consent of her Husband, communicate to the necessities of others.

Quest.

Quest. *How is this to be answered?*

Answ. Thus; workes of mercy are inioyned the wife as well as the husband of that she hath of her owne, and they are commended in her as in her husband, and shall be rewarded being done by her, as if by her husband, if they be done orderly and as they ought, and not otherwise, and so that prooves not that the wife may communicate to the necessitie of others without the consent of her husband.

If the wife may not out of the cases named, communicate to the necessity of others of the goods common to both without the consent of her husband, shee is in a worse condition then a seruant. *Objection.*

Quest. *How is this to be answered?*

Answ. No, she is not; for she hath right and title to vse all her husbands goods for the good of her person, which the seruant hath not.

Joanna the wife of *Chuzā*, *Herods* Steward, and *Susanna* and many other women did minister to Christ of their goods, *Luke* 8 3. therefore the wife may sometimes out of the cases named, communicate to the necessitie of others without her husbands consent. *Objection.*

Quest. *How is this to be answered?*

Answ. Thus; there is nothing to the contrarie, but that those women did so, so by the generall consent of their husbands, and that they had the consent of their husbands in generall rearmes, and therefore their example prooves not that the wife may communicate to the necessitie of other, sometimes out of the cases named without the consent of her Husband.

Quest. *To what persons is a man or a woman hauing wealth and outward good things of their owne, bound to giue and to communicate to their necessities in outward things?*

Answ. Not onely to such persons as are absolutely poore, being either in common want, or extreame want; but also to those who for the present, by reason of some sudden accident doe want, and stand in neede of releefe, though otherwise of good meanes; as when one is forced to seeke and to

Deut. 15. 11.

2 Cor. 8. 14.

Ephes. 4. 28

1 Ioh. 3. 17.

Hcb. 13. 2. 3.

to craue relief being brought into present necessity through persecution, shipwracke, fire, robbérie, or the like.

Quest. In what order is a man or woman hauing wealth and outward good things of their owne, bound to giue and to communicate to the necessities of others in outward things?

Answ. First, with respect to the state and condition of the parties that stand in neede of reliefe.

Secondly, with respect to the persons that are to bee relieved.

Quest. How is a man or a woman hauing wealth and outward good thing of their owne, bound to communicate to the necessities of others in outward things, with respect to the state and condition of the parties that stand in neede of reliefe?

Answ. Thus; They are to releue those who are in great neede, before those whose wants are but common and ordinarie: and those who are in extreame necessity and ready to perish though they bee their enemies, before their kindred and friends being in want, yet not in such extreame want: and among such as are in extreame necessity, those who are first cast on them by the prouidence of God.

Quest. How is a man or woman, hauing wealth and outward good things of their owne, bound to communicate to the necessities of others in outward things, with respect to the persons that are to be relieved?

Exod. 23. 4. 5.

Pro. 25. 21.

Rom. 12. 20.

Luk. 10. 33.

24. 35.

Mat. 7. 11. 12.

1 Tim. 5. 8.

Answer. Thus; the want and necessitie of the persons being alike, they are first to releue those to whom they are bound by the bond of blood, kindred and alliance; as their parents, children, and such like: and then others to whom they are not so bound.

Quest. How are they who haue wealth and outward good things of their owne, bound to communicate to the necessities of those to whom they are not bound by the bond of blood, kindred & alliance?

Answ. Thus; the want and necessity of the persons being alike, they are first to releue those that are nearer to them in habitation and neighbourhood, and then those that are further of; and amongst those that are either neare to them, or fur-

Deut. 15. 7. 10.

Mat. 25. 35.

Ioh. epist. 3. 5.

further of, such especially as are of the household of faith. Galat. 6.10.

Quest. How much is a man or a woman having wealth and outward good things of their owne, bound to giue and to communicate to the necessitie of others in outward things?

Ans. The particular measure of reliefe to be giuen, the Scripture hath not determined, but a man or a woman must giue liberally, yet not all that they haue, nor to their owne griefe or oppression, vnles it be in case of extreame necessity, and they must proportion their giuing according to their owne ability, and to the necessities of the receiuers as neare as they can. 2 Cor. 9. 6, 7. 2 Cor. 8. 13. 1 Cor. 16. 2. 1am. 2. 16.

Luke. 12. 33. We must giue, though it be by selling of our possessions; therefore all we haue.

Quest. How is this to be answered?

Ans. Christ his meaning is that wee must bee ready to forgoe all that we haue, if it bee any hinderance to vs in true piety, and to the true profession of the Gospell; as appears by the words following, and by Mathew. 6. 19. 20. Therefore this proves not hat wee must giue all that we haue. Luk. 12. 34.

Quest. What is the second thing wherein standeth the yeelding of helpe to another or others one or more in outward things, standing in neede of helpe that way?

Ans. This, in free lending to another or others one or more, as occasion is offered, a man or a woman being able and having wealth and outward good things of their owne, must freely lend to others such outward good things as they haue necessarie vse of, for some good purpose for a time. Exod. 22. 25. Deut. 15. 8. Psal. 37. 26. Psal. 112. 5. Mat. 5. 42. Luk. 6. 35.

Quest. What if the partie to whom something is lent, bee not able to retorne the thing lent, bee altogether unable to make payment of it againe: What is then to bee done by the man or woman that lent it?

Ans. If the partie to whom something is lent, be vterly decayed in his or her outward estate, by the immediate hand of God on it; or bee brought to extreame potterty, then the man or woman that lent it must freely

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Nehem. 5. 11. forgive the debt, and ought not to require the thing lent.

Isai. 58. 6.

Mat. 18. 33.

Quest. Wherein stands the procuring the wealth of another or others, one or more?

Ans. In three things especially.

Quest. What is the first of those?

Pro. 22. 26. 27.

Philem. epist.

vers. 19. 20.

Ans. This; in a wise and a discreet vndertaking and becoming Suretie for another or others, one or more as occasion is offered: a man or a woman being able, must sometimes vndertake, and become Suretie for an other or others, one or more, in their need, if the persons for whom they vndertake bee honest and diligent in their places and callings, and bee driven to vse their helpe in that kind, on iust, necessary, and good occasions, and so as it be not beyond their owne ability, or to the weakning of their owne estate.

Quest. What is the second thing wherein stands the procuring of the wealth of another or others, one or more?

Gen. 31. 38. 39.

Gen. 39. 6. 7.

Tit. 2. 10.

Ans. This; in dealing faithfully with the goods of another or others, one or more, being trusted with them: Thus seruants ought to deale with the goods of their Masters they are trusted withall. Thus Factors, and thus Executors, and Feoffees in trust are to deale faithfully according to the trust reposed in them.

Quest. What is the third thing wherein stands the procuring of the wealth of another or others, one or more?

Answer. This; in auerting and turning away harmes from the goods of another or others, one or more. A man or a woman knowing any hurt or harme intended against the goods of another or others, one or more, as that they are like to bee robbed, or the like, must giue them warning of it, and giue them the best counsell they can how to auoyd it: or seeing any of their cattell or goods in danger to be hurt, or perish, they are to doe the best they can to saue them from hurt and from perishing.

Exod. 23. 4. 5.

Deut. 22. 1. 2.

3. 4.

Quest. Wherein stands restoring of things vniustly gotten or taken away from another or others, one or more?

Ans. In this; in making recompence and satisfaction for the things

things vniustly gotten or taken away from another or others one or more: a man or a woman must make recompence and satisfaction to another or others, one or more: for whatsoever their consciences charge them, that they haue vniustly gotten or detayned from them: as, for things they haue gotten from them by vsurie, by violence, by secret stealth, or by fraud or the like: or for things that haue beene lent to them or left with them in trust: or the things they haue found, or the like, which they haue vniustly withheld from them.

Exod. 22. 1, 2, 3.
Leu. 19. 11, 12.

Ezech. 18. 7.

Ezech. 34. 15.

Dan. 4. 24

Michah. 6. 10.

Quest. How is a man or a woman to make recompence and satisfaction to another or others one or more, for things they haue vniustly gotten or detayned from them?

Answ. Thus; by returning to them either the same things euery way as good as they were when they first had them, with an overplus answerable to the damage they haue by the want of them: or else things of the same kinde euery way as good as they were, both for quantity and for the worth and value of them, with so much over and above, as they haue sustained losse or hinderance by the want of them for the time they haue wanted them.

Leuit. 6. 2, 3, 4, 5

Num. 5. 6, 7.

2 Sam. 12. 6.

Luk. 19. 8.

Quest. What if goods vniustly gotten or detayned, be for their quantity or value unknowne: how is then recompence and satisfaction to be made?

Answ. Recompence and satisfaction must then be made according to their owne iudgement, who haue vniustly gotten or detayned them: and according to the iudgement and discretion of others, that are wise and conscionable, and that with the most as it shall be thought fit.

Pro 6. 31.

Luk. 19. 8.

Quest. What if the partie or parties, from whom goods haue beene vniustly gotten or detayned, be either dead or unknowne, how is then recompence and satisfaction to be made?

Answ. If the partie or parties be dead, then recompence must be made to their children if they haue any; if they haue none, then to the next of their kindred; or if none can be found, then to the Church or to the poore; and if the partie or parties from whom the goods haue beene vniustly gotten or taken, be unknowne, then recompence or satisfaction

Nomb. 5. 8.

Dan. 4. 24.

Luk. 19. 8.

must be made to the Church, or to the poore.

Question. What if a man or a woman that should make recompence and satisfaction for goods uniuſtly gotten and detained, be not able to doe it, and haue not wherewithall, what are they then to doe?

Anſw. They muſt then ſhew themſelues willing and ready to doe it, by a plaine and full confeſſion of their fault, and by crauing pardon for it, with a full purpoſe, if euer God make them able to make full recompence and ſatisfaction, for in this caſe that holds good. 2 Cor. 8. 12.

2 Cor. 8. 12.

Queſt. What if the partie or parties, from whom goods haue beene uniuſtly gotten or detained, on the diſcouery of the wrong done to them, will take advantage to uſe extremitie againſt him or her that hath done the wrong, what is then to be done?

Anſw. In this caſe it is the iudgement of the beſt Diuines, that a third perſon, one that is of good account for wiſedome, Religion, and honeſtie is to bee choſen, to whom the ſecret may ſafely be reuealed, and hee is to bee intreated to deale betweene them, and to conuey to the partie or parties wronged ſo much, as will anſwer their loſſe and damage in the behalfe of the partie that hath offended, concealing his or her name and the particular fault, entreating not to enquire after it, and to reſt ſatisfied with that is brought to them.

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Now to the ninth Commandement.

Exodus 20. 16.

T thou ſhalt not beare falſe witneſſe againſt thy Neighbour.

Queſt. What reaſons may be giuen touching the order of this Commandement, that forbids falſe witneſſe bearing?

Anſw. Two eſpecially.

Queſt. What is the firſt of theſe?

Anſw. This; witneſſe bearing is commonly in matters of controuerſie touching goods, that there be no uniuſt getting of them, either in matter of contract or out of contract, or any other way which was forbidden in the former Commandement, and therefore this Commandement followes firſt on the former.

Queſt.

Quest. What is the second reason touching the order of this commandement, that forbids false witness bearing?

Ans. This; in the fifth commandement the Magistrates duty is commanded, and in the three next commandements, Thou shalt not kill. Thou shalt not steale: Such sinnes are forbidden as, being knowne, are to bee punished by the Magistrate, he being set for the punishment of the wicked, and for the defence of the godly: and that the Magistrat may punish offenders and breakers of these commandements, according to the truth, he must doe it by witness: and therefore this commandement touching true witness bearing, and auoyding of false witness, followes fitly on the former.

Quest. What are the words of the ninth Commandement?

Ans. Those wee finde Exod. 20. 16. Thou shalt not beare false witness against thy Neighbour.

Quest. What is here meant when the Lord saith, Thou shalt not beare false witness?

Ans. The words doe properly signifie, thou shalt not answer false witness against thy neighbour; in speciall, thou shalt not answer falsely in publike before a Magistrate: the word (answer) is sometimes in Scripture vsed in a more generall for the word speake, as Math. 11. 25. and so it is here to be taken, as if it had beene said, thou shalt not speake any thing, whereby thou maist hurt the good name and credit of thy neighbour.

Quest. What are we here to vnderstand by the word Neighbour?

Ans. Not onely one that is nere to vs in place and habitation, or one to whom we are knit in speciall manner by the bond of nature, or some other speciall bond, but any one whoeuer that is of the same flesh, of the same nature with vs, any man or woman whatsoeuer.

Quest. What is the ground of this prohibition, thou shalt not speake anything whereby thou maist hurt the good name and credit of any one that is of the same flesh, of the same nature with thee?

Ans. This; both the maintenance and preservation of truth amongst men, which makes much both for the glory of God, who is Truth it selfe, Deut. 32. 4. And also for the good

Rom. 13. 4.

Deut. 19. 15.

Isai. 58. 7.

Luk. 10. 36. 37.

Deut. 32. 4.

Tit. 1. 2.

Iosh. 7. 19.
Zach. 8. 16.
Ephes. 4. 25.
Pro. 22. 1.

Mat. 7. 1.
Philip 4. 8.
1 Cor. 13. 5.

of men, for all use of speech of man to man depends on the truth of it; without truth in our speeches, humane societies and dealings between man and man cannot be maintained, and also the maintenance of the good name both of our selves and others: which is better then riches.

Quest. What is the summe of this Commandement?

Answ. That the good name, credit, and estimation, either of our selves or others, be not any way hurt or hindered, but that it be by all good means maintained and preserved.

Now this Commandement being Negative, I will first shew what it forbids.

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Quest. What doth this Commandement forbid?

Answ. In generall, whatsoever is contrary to the truth, and tends to the hurt or hinderance of the good name of man or woman.

Quest. What are the things that are contrary to the truth, and tend to the hurt or hinderance of the good name of man or woman?

Answ. Either such things as are contrary to the truth, and tend to the hurt or hinderance of a man or a womans owne good name; or such things as are contrary to the truth, and tend to the hurt or hinderance of the good name of another, or others one or more.

Quest. What are the things that are contrary to the truth, and tend to the hurt or hinderance of a man or a womans good name?

Answ. They are either things inward in the heart, or things expressed and vttered by the tongue.

Quest. What are the things inward in the heart, that are contrary to the truth, and tend to the hurt or hinderance of a man or womans owne good name?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; selfe conceitednesse and an querweening of their owne excellency: when a man or a woman doe thinke themselves either to be that which they are not, or to haue that in them which they haue not: or are too highly conceited of the good things they haue, and in their owne swelling conceit

Pro. 26. 12.
Luk. 18. 11.
Aet. 12. 22, 23.
1 Cor. 8. 1, 2.

conceit doe magnifie themselves in regard of their owne good gifts aboue others, and thinke basely of others in comparison of themselves. Galat. 6.3. Philip. 2.3.

Quest. What is the second thing inward in the heart that is contrary to the truth, and tends to the hurt or hinderance of a man or a womans owne good name?

Ans. This; too base and too meane a conceit and an vnderweening of the good things that be in themselves; when a man or a woman doe thinke that either they haue not that grace, and those good things, or not that measure of grace and of good things that indeed they haue. Thus sometimes doe sound and true hearted Christians in time of tentation, if they haue lost their feeling for a while, and cannot finde that reioycing in God and in good things they were wont, they thinke themselves to be but hypocrites, and that they haue no true grace in them at all, and so they beare false witness against themselves. *Iob 27. 5, 6. Iob would not so doe. Psal. 78. in causa particulari, &c. 2 Cor. 1. 12.*

1 Cor. 4. 3. I iudge not mine owne selfe. A man or a woman cannot certainly and truly iudge of themselves and of their owne goodnesse: and therefore they cannot but either ouer or vnderweene the good things that be in themselves.

Quest. How is this to be answered?

Ans. Thus; the meaning of that place is, that the Apostle rested not in the iudgement of his owne conscience touching himselfe, and his faithfulness in his office and calling, as the highest iudgement, and as sufficient to cleare him before the Iudgement seate of God: his Conscience was able, and did certainly and truly witness to himselfe his faithfulness in his calling, but he durst not rest in that as sufficient to cleare him, and to iustifie him before the Iudgement seate of God, the Lord could find matter enough against him to condemne him notwithstanding that. *Iob 4. 18.* And therefore that place proues not that a man or woman cannot certainly and truly iudge of themselves, and of their owne goodnes, and so cannot but either ouerweene or vnderweene the good things that be in themselves.

Quest. What are the things expressed & uttered by the tongue, that:

Iob 27. 3, 6. Psal. 78. 2 Cor. 1. 12. Objection.

that are contrary to the truth, and tend to the hurt or hinderance of a man or a womans owne good name?

Ans^w. Three things especially.

Quest. What is the first of those?

Pro. 27. 2.
Isai. 65. 5.
Mat. 19. 20.
Act. 8. 6.
Rom. 1. 30.

Ans^w. This; vain-glorious boasting and bragging, when a man or woman doe speake great things of themselves, to get them praise and commendation amongst others; and doe say that either they are that which they are not, or haue that goodnesse in them which they haue not, or haue done this or that good; or that others by their meanes haue done this or that good, when there is no such matter.

Quest. What is the worst kind of boasting and bragging, and when is boasting most vile and odious?

Psal. 52. 1.
Isai. 66. 5.
Ierem. 7. 9. 10.

Ans^w. A boasting of wickednesse and sinne, when a man or woman do boast and brag of the euill and wickednes they haue done, or are able to doe, as of matter worthy praise and commendation.

Quest. Is all boasting unlawfull, and may not a man or woman sometimes speake of the good things that bee in themselves, or of the good they haue done, to their owne praise & commendation?

Ans^w. There is sometimes a necessary and lawfull kind of boasting; a boasting which may and ought to be vsed: as when a man or woman is disgraced, and their disgrace tends to the dishonour of God, and to the disgrace of the Gospell, and of Religion, they may then boast of the good things that are in them, or of the good they haue done, so as it be in an holy manner, with a due acknowledgement of Gods grace with modestie, and without disgrace to any. Thus the Apostle was forced to boast, 2. Cor. 11. 16. 17. 21. 22. 23. &c. Galat. 2. 6. 7. 8.

Quest. What is the second thing expressed and uttered by the tongue contrary to the truth, that tends to the hurt or hinderance of a man or a womans owne good name?

Gen. 3. 12. 13.

1 Sam. 13. 11.

12. 13.

1 Sam. 15. 15. 21

Luk. 14. 18.

19. 20.

Ans^w. This; the lessening and extenuating of their faults, when a man or woman by speech extenuate, and lessen, and seeke to excuse themselves for the faults they are guiltie of, and are iustly charged withall.

Quest. Is it altogether unlawfull for a man or woman to excuse

excuse themselves for the things done by them, which are charged on them as faults?

Ans. It is altogether vnlawfull for a man or woman to excuse themselves for things done by them, which are charged on them, as faults being euill and sinnefull, so farre as they are euill and sinnefull: but for the things done by them, which are charged on them as faults being not euill and sinnefull, they may lawfully excuse themselves. Thus did Reuben, Gad, and halfe the Tribe of Manasseh, Ioshua 22. 22, 23, 24, 25, 26, 27, 28, 29, 30. Thus did David, 1. Sam. 17. 29. 1. Sam. 22. 14, 15. Math. 12. 3, 4, 5, &c.

Quest. What is the third thing expressed and vttered by the tongue contrary to the truth, that tends to the hurt or hinderance of a man or a womans owne good name?

Ans. This; vnjust accusing of themselves, when a man or woman doe by speach either denie or extenuate and lessen the graces and gifts God hath bestowed on them, and say contrarie to that which they knowe and thinke in a kinde of proud humilitie, they haue now it not wealth, and they are not able to doe this or that good thing.

Quest. What are the things that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. They are either things inward in the heart, or things expressed and vttered by the tongue.

Quest. What are the things inward in the heart that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. Foure things especially.

Quest. What is the first of those?

Ans. This; light and wrongfull suspicion, and euill surmising, when a man or woman doe causelessly misdeeme of another or others, one or more, and within themselves conclude, that they are guiltie of some euill, and doe surmise and suspect some euill by them without any euident or sufficient cause or ground.

Quest.

Quest. May a man or woman then sometimes lawfully and iustly suspect euill by another or others, one or more?

Gen. 20. 11.
Ierem. 40. 16.
Ierem. 41. 12.
Mat. 10. 17.

Answ. Yes, they may, if the suspicion arise on a probable and sufficient cause, and the thing suspected bee not certainly concluded, but left in suspence and doubt; and if the suspicion be to a good end, as to beware of the partie suspected, and of his euill, then it is lawfull and iust. Thus did Abraham, Gen. 20. 11. Gedaliah the sonne of Ahikam was too blame, that hee would not suspect bloody Ishmael, that was sent to kill him. Ierem. 40. 16. & 41. 12, &c. Math. 10. 17. It is the rule that Christ giues, that we should suspect euill men, and take heed of them.

Quest. Whence comes it that men or women doe causelessly suspect euill of another or others, one or more?

Act. 28. 4.
1 Sam. 24. 10.
1 Cor. 13. 7.

Answ. Either from their weaknesse of iudgement, or from their owne guiltinesse of sinne, or from some ill affection: men or women doe causelessly suspect euill of others, either because they want sound & good iudgement, or because themselves are wicked and guiltie of foule sinnes, or because they are ill affected, and their hearts are taken vp with enuie or hatred against them whom they suspect. Act. 28. 4. The Barbarians were weake in iudgement. 1 Sam. 24. 10. Saul was suspicious of David, because hee had deserued euill of him. 1 Cor. 13. 7. Loue conuereth all things, and want of loue is the cause of euill suspicion.

Quest. What is the second thing inward in the heart, that is contrary to the truth, and tends to the hurt or hinderance of the good name of another or others, one or more?

Mat. 7. 1.
Rom. 2. 1.
Rom. 14. 3. 4.

Answ. This rash, vncharitable, and vniust iudging and condemning of another or others, one or more; when a man or a woman in their hearts doe rashly, vncharitably and vniustly iudge and condemne another or others, one or more, and thinke disgracefully of them.

Quest. How doe men or women in their hearts rashly, vncharitably, and vniustly iudge and condemne another or others, one or more, and thinke disgracefully of them?

Answ. Two wayes; either in respect of their persons, or in regard of their words and deeds.

Quest.

Quest. How doe men or women in their hearts, rashly, vncharitably and vniustly iudge, and condemne another or others, one or more, and thinke disgracefully of them in respect of their persons?

Ans. Thus; when they thinke otherwise of their persons then they ought to doe, in regard of some slips, infirmities, euill reports; or in regard of some crosses, or some strange accident that befalls them. Thus Iob's friends iudged him an hypocrite, Iob .4. 5. 8. Psal. 41. 1. Luke 13. 2. 3. 4. 5.

Quest. How doe men or women in their hearts, rashly, vncharitably, and vniustly iudge and condemne another or others, one or more, and thinke disgracefully of them in regard of their words or deedes?

Ans. Thus; when they think or iudge otherwise of their words or deedes then they ought to doe: as when they either thinke and iudge ill of the good speeches or actions of others. Thus doe wicked men of the good speeches and actions of Gods children, or doe take their speeches or actions that are indifferent, in the worst part, or doe think and iudge things that are spoken or done amisse by them, worse then they are; and doe think a light and a small offence, and a little failing in their speech or behauour, to be a great offence, and more foule and grieuous then it is: when Christ spake comfortably to the sicke of the palsey, Mat. 9. 2. the Scribes and Pharisees said he blasphemeth, Mar. 3. 2. 3.

Quest. What is the third thing inward in the heart that is contrary to the truth, and tends to the hurt or hinderance of the good name of another or others, one or more?

Ans. This; inward contemning, and thinking highly of another or others, one or more, and disdainning of them, when a man or woman do carry in themselves base, contemptuous, and disdainfull thoughts of others, and doe in their hearts, despise them for worldly respects, as because they are poor, or of meane callings, or deformed in body, or of meane gifts, or in great distresse, or the like.

Psal. 134. It is a note of one that shall dwell in the Lords Tabernacle, and rest in his holy Mountaine, that hee contemneth a vile person: It seemes therefore that a man or woman

may

may lawfully in their hearts contemne others that are base and vile.

Quest. How is this to be answered?

Answ. Thus; the meaning of that place is, that Gods children may and ought in their hearts to contemne such as are vile and base sinners in whom sinne reigneth, and who commit sinne with greedinesse, and are to euery good worke reprobate, though they be great or wealthy in the world, in regard of their wickednes and sin. Thus *Antiochus Epiphanius* *Dan. 11. 21.* is called a vile person. And the Lord saith, *1 Sam. 2. 30.* *They that despise me, shall be despised:* and so that place prooues not that a man or woman may in their hearts contemne others that are base in worldly respects.

Dan. 11. 21.
1 Sam. 2. 30.

Objection.

What if notorious wicked men bee Magistrates and Gouernours?

Quest. May we then contemne them in our hearts?

Answ. As they be wicked men, and haue altogether defaced the image of God touching holinesse and righteounesse, they may be contemned; but as they are Magistrates or gouernours, they beare before vs the image of Gods power and authoritie, and in that respect honour and obedience is due vnto them in the Lord.

Quest. What is the fourth thing inward in the heart that is contrary to the truth, and tends to the hurt or hindrance of the good name of another or others, one or more?

Answ. This; admiring of others, and magnifying of them in the inward conceit of the heart aboue their worth. When a man or a woman do admire and thinke more highly either of the persons of others, or of their gifts or of the things done by them, then there is iust cause, and then they ought.

2 Cor. 12. 6.
Iud. 7. 16.

Quest. When is vnjust admiring of others, and magnifying of them in the inward conceit of the heart most vile and most odious?

Answ. When men or women do admire another or others, one or more, and do magnifie them in the inward conceit of their hearts for their errors and sinnes. Thus do seduced persons admire and magnifie their false teachers and seducers; and thus also doe some admire others for their sinnes.

Act. 3. 10. 11.
Act. 20. 30.
2 Cor. 11. 20.
Psal. 49. 18.

Quest.

Quest. What are the things expressed and uttered by the tongue that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. Either things expressed and uttered to another or others one or more, or things expressed and uttered of another or others, one or more.

Quest. What are the things expressed and uttered to another or others, one or more, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. Either things uttered vainly, or things uttered falsely.

Quest. What are the things uttered to another or others, one or more, vainly, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. They are things uttered without reason and out of season: when a man or woman are prattlers, and too full of words, and do keepe nothing secret, but tell whatsoever they know, and doe needlessly publish the secrets or infirmities of others to their discredit.

Quest. What are the things uttered to another or others, one or more falsely, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. Two things especially.

Quest. What is the first of those?

Ans. This, lying: when a man or woman doe wittingly and willingly speake that which they know is false, with a mind and purpose to deceiue.

Quest. What is the worst kinde of lying, and when is lying most foule and most odious?

Ans. When it is either to cloke and smother one's sinne already committed, or to make way for sinne, and the doing of some euill, or when it is to hurt or to intrap another or others, one or more, and to draw them into some error or sin, or into some danger.

Quest. May not a man or a woman sometimes in speaking wittingly and willingly, put one word, or one thing for another?

Ans.

1 Tim. 5. 13.
2 Sam. 17. 18.
Pro. 10. 19.
Iam. 1. 19.

Exod. 23. 7.
Leuit. 19. 11.
Psal. 101. 7.
Pro. 12. 22.
Ephes. 4. 22.
Coloff. 3. 9.
2 King 5. 25.
Gen. 3. 45.
Ioh. 8. 44.
Jerem. 5. 31.
Jerem. 23. 25.
26. 32.
1 Tim. 4. 3.

Judg. 9. 8. 9.

2 Sam. 12.

1 2. & c.

2 King. 14. 9.

Mat. 21. 33.

to 42.

Ans. Yes, they may, and not lye, as they may sometimes use Metaphors, and other figurative speeches to expresse the truth more significantly; or they may sometimes utter a thing supposed or fained, a parable to lay forth the truth more profitably, that the truth may bee more clearly discerned, and more sincerely acknowledged: or they may sometimes speake something not contrary, but besides, or diuers from the truth, and yet not lye; as when parents who would insinuate to their little children the dangers of some pit or ditch, they say to them, Take heed, there is a Beare, or a Bull-beggar.

What if our owne life, or the life of another or others, one or more be endangered, and may be redeemed by vsing a lye?

Quest. Is it not lawfull in that case to lye?

Rom. 3. 8.

Ans. No, it is not, lying being in it owne nature simply euill, it may not bee vsed for the sauing either of our owne life, or the life of any other.

Objection.

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Of two euils the lesse is to be chosen. Now it may so fall out, that a lye may bee a lesse euill, then that which may follow on the telling of it: for example, It may bee that a man by telling of a lye may keepe close an innocent person, that lyes hid from another who seekes his life, and intends to kill him; and by saying hee knowes not where he is, though he doe know, hee may hinder the one from murdering, and the other from being murdered. It seemes that in this case a lye may be admitted.

Quest. How is this to be answered?

Ans. Thus; that rule of two euils, the lesse is to be chosen, is to be vnderstood of such euills as are punishments, or inconueniences, not of such euills as are sinnes; no euill of sinne is to be admitted at all, neither will it stand good in the sight of God to escape a greater sinne by committing a lesser. And in the case propounded, a man may auoyd both lying, and also the discovering of him that lies hid: for hee may either be silent, or say, he knowes where he is, but he will not discover him: & this he is rather to doe, then to lye, or to discover him, though he do therby expose himselfe to danger, through the rage of him that pursues the innocent partie.

It may

It may be that a lie may further the saluation of another, as it may haply serue to discouer an heretike, and to reclaime him from his heresie; or it may serue to bring an heathen man from Paganisme to Christianitie.

Obiection.

Quest. May it not bee lawfull in that case to lie?

Answ. No, it is not lawfull to lye for the saluation of men; God will not haue vs to lye for his cause, much lesse may wee lye for the best good of men. *Iob 13.7. 1 Cor. 15. 15.*

Ephes. 4. 25. Christians are to cast off lying, and to speake the truth one to another, because they are members one of another: therefore it seemes that Christians may lawfully lye to Infidels, and to such as professe not the same truth with them, for they are not members one of another.

Quest. How is this to be answered?

Answ. Thus; the Apostles reason there must be conceined, as binding beleeuers and professors of the Gospell more strictly to speake the truth one to another, and not to lye one to another, because being members of the same body, its more grievous for them to lye one to another, then to lye to others: but it followes not that therefore they haue libertie to lye to Infidels, & to such as differ from them in Religion, lying being euill and sinfull to whomsoever it be.

Gen. 20. 2. Abraham said, that his wife Sarah was his sister: *Obiection.* and *Gen. 26. 7.* Isaac said of his wife, that shee was his sister: therefore it seemes lawfull sometimes to lye.

Quest. How is this to be answered?

Answ. Thus; Abraham vttered no vnttruth, but only concealed part of the truth, as appeares *ver. 12.*

Againe, the lies of holy men are recorded in Scripture, not with approbation, and for our imitation, that we should doe the like, but as their falls & infirmities, and that their faults and slidings might be warnings to vs.

The Mid-wiues of Egypt saued the male children alieue, *Obiection.* *Exod. 1. 19.* And Rahab saued the Spies, *Iosh. 2. 5.* by lying, and they are commended for so doing: therefore lying is sometimes lawfull.

Quest. How is this to be answered?

Answ. Thus; the things they did are commended, not their manner

manner of doing them: the things they did were workes of mercy, and fruits of faith, and the true feare of God; but they failed in the manner of doing of them: and therefore their examples in lying are not to be imitated.

Objection.

How can faith, and the true feare of God, and a manifest sinne stand together?

Answ. Faith, and the true feare of God, and continuance in any knowne sinne, cannot stand together; but faith, and the true feare of God, and a manifest sinne of frailtie may well stand together?

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Quest. May not a man or a woman in speaking to others sometimes suppress the truth, and conceale it either in whole or in part?

Answ. Yes, they may; when the speaking of the truth is vnnecessary, and they are not called to speake it, either in the matter of Religion, or in ciuill causes; and the speaking of it is ioyned with dammage or danger, either of themselves or others, though they may neither deny the truth, nor vtter an vntruth, yet they may the conceale the truth, either wholly, or in part, *Gen. 20. 2.* Thus was Samuel taught to doe, *1. Sam. 16. 2.* Hee was by command from the Lord to conceale the principall cause of his comming to Bethlem.

Quest. May not a man or a woman being asked a question, make answer to it in words, contrarie to that which they know to bee true, reseruing something in their mindes to make their answer good, and so giue an equiuocating answer: as being asked by one that hath power and authoritie to examine them, Whether they were in such a place, and at such a time? may they not answer, they were not, though they were, reseruing in their minde to tell it to you, or not with their heeles upward, or the like?

Answ. No, they may not; for if they so doe, they invert the order and nature of things, and make falsehood truth, and truth falsehood; and they turne affirmatiues into negatiues, and negatiues into affirmatiues; and by this deuice it is all one to say, I was not in such a place, with a mentall reseruati-
tion, as to say, I was.

And againe, he that truly feares God, he speakes the truth in
his

his heart, *Psal. 15. 2* he hath truth both in his heart & mouth.

Jerem. 38. 26, 27. *Jeremiah* the Prophet, by the aduice of the King, gaue an equiuocating answer to the Princes, when they asked him of the speech that passed betweene the King and him: and therefore an equiuocating answer may sometimes be giuen. Objection.

Quest. *How is this to bee answered?*

Ans. Thus; *Jeremiah* did neither lye, nor equiuocate in his answer to the Princes: he told them the truth in part, though not the whole truth, touching the speech that passed betweene the King and him, as appeares, *vers. 15, 16.* Therefore his example will not warrant the giuing of an equiuocating answer.

1 Kings 22. 15. *Michaiah* answers King *Ahab* in words contrary to that which he knew: for he knew the King should perish, yet he bids him *Goe up and prosper*, equiuocating with him: therefore it seemes lawfull sometimes to answer by equiuocation, and to giue an equiuocating answer. Objection.

Quest. *How is this to bee answered?*

Ans. Thus; the Prophet spake those words, *Goe up and prosper*, according to the meaning of the false Prophets ironically, and in scorne, not with any purpose to deceiue, but in such a sense as was knowne to the King, and the King knew his meaning, and therefore charged him to speake seriously, *vers. 16.* and so his example will not warrant the giuing of an equiuocating answer.

Luke 24. 28. Christ going to *Emaus*, made as though he would haue gone further, and yet did not: and therefore say the Papists, it is lawfull to equiuocate. Objection.

Quest. *How is this to bee answered?*

Ans. Thus; Christ made as though hee would haue gone further, not with any purpose to deceiue those Disciples, but to make triall of their humanitie: he meant as hee seemed to goe further, but hee was overcome by their courteous importunity to yeeld to them, as it followes *vers 29.* They constrained him to stay with them: he yeelded to the sweet violence of their courteous humanitie, as the Angels of God did to the vrgent request of *Lot*, *Genf. 19. 3.*

Therefore this act of Christ proues not the lawfulness of an equivocating answer.

Objection.

John 7.8. Christ said to his brethren, *I will not goe up to the Feast at Ierusalem*, meaning (as *Bellarmino* expoundeth it) not as the Messiah, but in secret, or not with them, and yet afterward he went, *ver. 10.* therefore (say the Papists) it is lawfull to giue an equivocating answer.

Quest. How is this to bee answered?

Ans. Thus; Christ there speaketh plainly as he meant: for he said, he would not goe up yet, or now, because his time was not come: and though he went vp not long after, yet his first saying did stand: for that (yet) was not then come, *John 2. 4.* Though Christ would not shew a miracle to turne water into wine at his mothers bidding, saying, *Mine houre is not yet come*; yet ere the Feast was finished he did it: they might as well say, that Christ did there equivocate with his mother; and therefore that place proues not, that an equivocating answer is to be giuen.

Quest. What is the second thing uttered to an other or others, one or more, falsely and contrary to the truth, that tends to the hurt or hinderance of the good name of another or others, one or more?

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Prou. 27. 14.
Math. 22. 16.
Acts 12. 22.
Acts 24. 2. 3.

Ans. Such speech as setteth either praise or dispraise where it should not, when a man or woman doe either praise or dispraise another or others, one or more, to their faces vniustly.

Quest. How doth a man or woman praise another or others, one or more, to their faces vniustly?

Ans. By flattering of them; when a man or woman in their words and speech vttered to another or others, one or more, do to their faces praise, commend, & extoll, either their persons or their gifts, or their actions, about that which they know or thinke, either to get fauour with them, or some way or other for their owne advantage.

Quest. Is it alwayes unlawfull in words and in speech to praise and commend the persons, gifts, or actions of another or others, one or more, to their faces?

Ans. No, it is not; it is sometimes fit and expedient in words to praise & to commend the persons, gifts, or actions of

of another or others, one or more, if onely due praise and commendation bee given, and if it bee done to right ends, as either to confirme or encourage them in well doing, or to comfort such as are too much dejected with the sight and conscience of their owne vnworthinesse and sinnes.

Exod. 39. 43.

Iosh. 22. 1. 2. 3.

Rom. 13. 3.

Quest. When is flattering of another or others, one or more, most vile and most odious?

Answ. When it is with hatred and malice in the heart, when a man or woman doe flatter others, and speake faire to them, and commend them to their faces, and yet hate them in their hearts, and speake euill of them behind their backs.

Psal. 12. 2.

Psal. 28. 3.

Psal. 55. 21.

Mat. 22. 16.

Quest. What is the most hurtfull and dangerous kind of flattering?

Answ. That which is vsed in things that concerne the state of the soule; as when men or women doe flatter and sooth vp others in their sinnes, and doe call their vices vertues, and commend them as vertues, especially in publike.

Pro. 29. 5.

Iere. 6. 14.

Iere. 23. 32.

Ezech. 13. 18.

Rom. 16. 18.

Quest. How doth a man or a woman dispraise another or others, one or more, to their faces vniustly?

1 Thess. 2. 5.

Answ. Thus; when in their words & speech vttered to another or others, one or more, they doe contrary to their owne knowledge, and out of enuy, dispraise and carp either at their persons, or at their good gifts and graces, or at their good actions, with a purpose either to disgrace, or to discourage them, and doe call good, euill, as *Ish. 5. 20.* Thus dealt *Iobs* friends with him, as we may read in many Chapters. *Iob. 16. 20.* his friends spake eloquently against him, to haue discouraged him, and to haue brought him to call his vprightnesse into question, which he said, *I will neuer take away mine innocencie from my selfe, I will keepe my righteousnessse, and will not forsake it. Iob 27. 5, 6.*

Quest. What are the things expressed and vttered by the tongue of another or others, one or more, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

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Answ. Either things on the part of the speaker or speakers, one or more, or things on the part of the hearer or hearers, one or more.

Quest. What are the things on the part of the speaker or speakers, one or more, uttered of another or others, one or more, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. They are speeches uttered of another or others, one or more, either in private, or speeches uttered in publique.

Quest. What are the speeches that are uttered of another or others, one or more, in private, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others, one or more?

Ans. Speeches uttered either in the presence of the party or parties, one or more, of whom they are spoken; or they are speeches uttered behind their backs, & out of their presence.

Quest. What are the speeches uttered in the presence of the party or parties, one or more, of whom they are spoken that are contrary to the truth, and tend to the hurt or hinderance of the good name of that party or parties, one or more?

Jer. 37. 13. 14.
1 Pet. 2. 12.

Ans. Speeches falsely charging some euill on another or others, one or more, to their faces, either contrary to knowledge, or on some light suspicion: when a man or woman doe in their speech, either contrary to their owne knowledge, or on some light suspicion without any euident and sufficient cause or ground, falsely charge another or others, one or more, to their faces, that they haue spoken or done, or were or are about to doe this or that euill. Thus dealt Irijah with Ieremiah, Iere. 37. 13, 14.

Quest. What are the speeches uttered behinde the backes, and out of the presence of the party or parties, one or more, of whom they are spoken, that are contrary to the truth, and tend to the hurt or hinderance of the good name of that party or parties, one or more?

Leuit. 19. 16.
Pro. 11. 13.
&c. 20. 19.
Ezech. 22. 9.
Rom. 1. 29. 30.
2 Tim. 3. 3.

Ans. Tale-bearing, backe-biting, and slandering speeches, and malicious defamations: as when a man or woman doe either out of their hatred or enuy, maliciously report ill of another or others, one or more, and doe speake of their faults and defects behinde their backes, to such as will giue eare to them.

Quest. How many wayes do men or women carry tales, back-bite,

bite, and slander, and maliciously defame another or others, one or more, behind their backs?

Ans. Two wayes especially.

Quest. What is the first of those?

Ans. This, by whispering ill of them when they do secretly and closely speake ill of another or others, one or more, and doe make a malicious report of their faults and defects behind their backs, by rounding in the eare or eares of such as will heare them: of such speaks David, *Psal.* 101. 5.

Quest. What is the second way by which men or women doe carry tales, back-bite and slander, and maliciously defame another or others, one or more, behind their backs?

Ans. By speaking ill of them more openly; as when a man or woman do speak ill of another or others, one or more, and doe make a malicious report of their faults and defects behind their backs: so as two, or three, or many that are together in a private place may heare them; and these are properly called back-biters.

Quest. What are the effects both of whispering ill, and of speaking ill more openly of another or others, one or more, behind their backs?

Ans. Not only the hurt of them in their good names, but sometimes also in their goods, sometimes in their friends, and sometimes in their liues; & the talebearer & backbiter increaseth hatred among enemies, & soweth discord among friends.

Quest. When is whispering or speaking ill most vile and odious?

Ans. When the report of ill that is either whispered or spoken more openly of another or others, one or more behind their backs, is false, and the man or woman that do make that report, do deuise & faine things which they whisper or speak more openly of them; or when the malicious report of ill that is either whispered or spoken more openly of another or others, one or more behind their backs, is coloured ouer with faire pretences; as when the whisperer or backbiter saith he is sorry that the party of who he speaks, hath done such a thing, or is this or that way faulty; or that he speaks not of malice, but of good will; that hee is constrained to speake; that the party to whom the tale is told, must keep it secret, or the like.

Quest. May not a malicious ill report bee made of another or others, one or more, behind their backs, without either whispering ill, or speaking ill more openly by the tongue?

Answ. Yes, it may; a man or a woman may make a malicious ill report of another or others, one or more, and may defame them behind their backs by writing, which is called Libelling, or a reporting ill by the penne: for that which may not be spoken, may not be written; the tongue and the penne are compared, *Psalms. 43. 1. My tongue is as the penne of a swift writer.*

Objection.

It may be a man or a woman whispering ill, or speaking ill more openly of another or others, one or more, behind their backs, doe speake nothing but the truth.

Quest. May they not so doe?

*Psal. 52. 2, 3.
Pro. 10. 12.
1 Pet. 4. 8.*

Answ. If they do either whisper ill, or speak ill more openly of another or others, one or more behind their backs, & in so doing do utter nothing but the truth; yet if they speak that truth out of hatred, and with an intent or a desire to hurt the partie or parties of whom they speake, they are back-biters and slanderers. It was true which *Doeg* reported of *David* and *Abimelech* the Priest, *1. Sam. 22. 9, 10.* but because his report was out of hatred and to an ill end, hee is accounted a slanderer.

Quest. May not a man or a woman then speake of the faults, and of the offences of another or others, one or more, behinde their backs, nor mention them at all?

Answ. Yes they may in two cases lawfully.

Quest. What is the first of those?

*Gen. 37. 2.
Mat. 18. 15.
1 Cor. 1. 11.*

Answ. This; if they have first admonished the partie or parties whole faults and offences they speake of, priuately, and they are not bettered by their priuate admonition, they may then, so as it be in loue, and with a desire of their amendment, speake of those faults and offences behind their backs, to such as haue power to redresse them.

Quest. What is the second case wherein a man or woman may lawfully speake of the faults and offences of another or others, one or more, behind their backs?

Answ. If it bee necessary that the partie or parties, one or

or more to whom they speake, should be forewarned of those faults, in regard of danger either of some mischiefe, or some infection that may come to them from the same: as we may say to another or others one or more, take heede of such an one, I know he or she intends such a mischiefe toward you: *Act. 23. 16.* so when infection is feared from the partie or parties one or more, some one may say to another one or more, take heede you be not familiar with such a man or such a woman, for he or she is given to drunkenness, to swearing, to whoredome or the like; and is not to be accompanied withall. *1 Cor. 5. 11.*

Quest. What are the speeches uttered of another or others one or more in publike, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others one or more?

Answ. Speeches publikely uttered, either in the absence and behind the backe, or in the presence of the partie or parties one or more, of whom they are spoken.

Quest. What are the speeches publikely uttered in the absence and behind the backe of the partie or parties one or more, of whom they are spoken, that are contrary to the truth, and tend to the hurt or hinderance of the good name of the partie or parties one or more?

Answ. Speeches either falsely charging some ill on another or others one or more, behind their backs, and that either against knowledge or on some light suspition: or truly charging some ill on them behind their backs, out of malice, or for some by respect by way of publike information, without any calling thereunto: as when a man or woman doe either falsely, and that against knowledge, or on some light suspition, or truly out of their meere malice, or with respect to their owne profit only, informe some open Court, or some Magistrate and publike person, of some ill spoken or done by another or others one or more, behind their backes, being not called nor required so to speake. Thus did the *Chaldeans. Dan. 3. 8. to 13. Dan. 6. 13.*

Quest. What are the things publikely uttered in the presence of the partie or parties one or more, of whom they are uttered, that are

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*Amos. 7. 10.
Act. 25. 2.*

are contrary to the truth, and tend to the hurt or hinderance of the good name of the partie or parties one or more?

Ans. They are speeches vttered in open place of Iustice and iudgement, falsely charging some ill on another or others, one or more in their presence, either by the Iudge or Iudges, one or more: or by Aduocates and Pleaders, or Patrons of causes: or by Iurors, or by accusers, or by witnesses, one or more.

Quest. What are the speeches vttered in open place of Iustice and iudgement, falsely charging some ill on another or others, one or more, by the Iudge or Iudges, one or more?

Exod. 23. 7.
Leuit. 19. 15.
Pro. 17. 13.
Luk. 23. 24.

Ans. Speeches vttered by the Iudge or Iudges one or more, in giuing false sentence and vniust iudgement, against another or others one or more, being before them to bee examined and tried touching some matter of crime: as when the Iudge or Iudges one or more, doe either contrary to their owne knowledge, or without due examination and prooffe, for feare, fauour, malice or the like, pronounce one or more being before them to be examined and tryed, guilty of some crime, and doe giue sentence against them for the same.

Quest. What if the partie that is before a Iudge to be examined and tryed touching some crime, doe confesse himselfe guilty of that crime: is that confession sufficient to leade the Iudge to giue sentence against him?

Iob 29. 16.
Pro. 18. 13.

Ans. A bare confession is not sufficient, but a confession made after due examination taken on pregnant presumptions is sufficient: for a man or a woman may confesse against themselves an vntruth, being vrged thereto by feare or threatning, or by a desire on some griefe to be put out of the world, or being perswaded it is the best course to saue their liues and to obtaine libertie, they may on simplicitie bee induced to confesse that which they neuer did, against themselves.

Quest. What if the partie that is before a Iudge to be examined and tryed touching some crime, be conuicted of that crime by witnesses: is that alwayes sufficient to leade the Iudge to giue sentence against him?

Ans.

Ans. No, it is not; witnesses may be false, and such as are not to be admitted, & the Iudge is to sift them thoroughly and to punish them if he finde them to be false. Deut. 19. 18. 19

Quest. What are the speeches uttered in open place of Justice and iudgement, by Advocates, Pleaders, and Patrons of causes, falsely charging some ill on another or others one or more, in their presence? 220

Ans. Speeches uttered by Advocates, Pleaders and Patrons of causes, in their false and vniust pleading against one or more, being in some open Court to bee examined and tried touching some matter of crime: as when Advocates, Pleaders, and Patrons of causes, doe either contrary to their owne knowledge, or on light information, for feare, fauour, malice, or for their fee, utter they care not what vntuths, and false calumniation in their pleading against one or more being in some open Court to bee examined and tryed touching some matter of crime: hence then are their speeches compared to *sharp arrows*, wounding the good name of the innocent. Pro. 23. 18. 19
A. 24. 2. 5. 6.

Quest. What are the speeches uttered in open place of Justice and iudgement, by Iurers, falsely charging some ill on another or others one or more in their presence?

Ans. Speeches uttered by Iurers in giuing vp a false and vniust verdict against one or more, being in some open Court to bee examined and tryed, touching some matter of crime: as when such as are on a Iury, doe either contrary to their owne knowledge, or on slight evidence without due prooffe, for feare, fauour, malice, or the like: in their verdict pronounce, one or more being examined in an open Court touching some matter of crime, guilty of that crime. Pro. 14. 25.
Pro. 17. 15.

Question. Who of a Iury are most faulty in giuing vp a false and vniust verdict against one or more being in some open Court to bee examined and tryed, touching some matter of crime?

A. He or they, who either out of their malice, or for a bribe or such like, haue labored with the rest of the Iury, and haue drawne

Isai. 5. 23.

drawne them to ioyne with them in the same perjury and corruption in giuing it vp.

Quest. What are the speeches vttered in open place of Iustice and Iudgement, by accusers falsely charging some ill on another or others, one or more in their presence?

Leuit. 19. 16.

Ans. Speeches vttered by accusers, whereby they doe vniustly and wrongfully accuse one or more, being in some open Court to bee examined and tryed, touching some matter of crime.

Quest. How many waies doe men or women vniustly and wrongfully accuse one or more being in some open Court to bee examined, touching some matter of crime?

Answer. Two wayes especially,

Quest. What is the first of those?

Mat. 15. 3.

Act. 16. 20.

Act. 17. 6. 7.

Act. 18. 13.

& 25. 7.

Ans. This; by doing it themselves, when men or women doe in their owne persons, wittingly, willingly, and maliciously, put vp an vniust and wrongfull accusation against one or more, being in some open Court to bee examined, touching some matter of crime.

Quest. What is the second way by which men or women doe vniustly and wrongfully accuse one or more, being in some open Court to be examined, touching some matter of crime?

1 King. 21. 10:

11. &c.

Mat. 26. 59. 60.

Act. 6. 11.

Ans. This; by doing it by others, when a man or a woman doe maliciously sub-orne another or others one or more, vniustly and wrongfully to accuse one or more being in some open Court to bee examined and tryed, touching some matter of crime.

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Quest. What are the speeches vttered in open place of Iustice and iudgement, by witnesses falsely charging some ill on another or others, one or more in their presence?

Exod. 23. 1.

Pro. 6. 19.

& 19. 5.

Ans. Speeches vttered by witnesses, whereby they doe vniustly testifie against one or more, being in some open Court to be examined and tryed, touching some matter of crime.

Quest. How many waies doe witnesses vniustly testifie against one or more, being in some open Court to be examined and tryed, touching some matter of crime?

Ans. Three wayes especially.

Quest.

Quest. What is the first of those?

Ans. This; by affirming something against them as witnesses, which they know is directly and materially false; as when a man or woman doe wittingly and willingly for feare, fauour, malice, or for a reward, being suborned so to doe: affirme as witnesses that which they know is directly false, against one or more, being in some open Court to be examined and tryed touching some matter of crime. 1 King. 21. 13.
Acts 6. 11. 13.
Acts 24. 9.

Quest. What is the second way by which witnesses doe vniustly testifie against one or more, being in some open Court to be examined and tryed, touching some matter of crime?

Ans. This; by denying and concealing of something knowne to themselves to bee true, and which they ought to speake: as when a man or woman doe wittingly and willingly for feare, fauour, malice, or for a reward; denie or conceale, that which they know is true and ought to be witnessed by them, being called so to doe: whereby one or more being in some open Court to be examined and tryed, touching some matter of crime, come to be vniustly convicted and condemned. Thus did the Iewes. Acts 24. 21. *Let those themselves say if they haue found any vniust thing in me, as if hee had said, these, if they would, can witness that they found no vniust thing in me, while I stood in the Councell: but they conceale the truth.*

Quest. What is the third way by which witnesses doe vniustly testifie against one or more, being in some open Court to be examined and tryed, touching some matter of crime?

Ans. This; by affirming something against them, as witnesses, craftily and deceitfully; as when a man or woman doe wittingly and willingly for feare, fauour, malice, or for a bribe, being suborned so to witness something against one or more, being in some open Court to be examined and tryed touching some matter of crime: either by taking from the truth, or by adding to it, or by changing of it; as by wresting their sayings to another sense then they were spoke. Thus dealt the witnesses against our Sauour Christ, *Mat. 26. 61.* compared with *John. 2. 19.*

Quest.

Quest. How may the ugliness of the sinne of false witness bearing in open place of Iustice and iudgement appeare?

Answ. By this; because it is there deliuered vpon oath, so that a false witness in open place of iudgement, is guilty not only of false witness bearing, but of periurie also; whereby he polluteth the holy name of God, wrongeth the innocent, abuseth the Iudge and Iury, and all that are present, and that vnder religion of an oath.

Quest. Whether is false witness bearing in open place of Iustice and iudgement, or slandering in priuate, more grievous?

Answ. In respect of the oath taken, and of the greater infamie following on it; false witness bearing in open place of Iustice and iudgement, is more grievous then priuate slandering: the thing spoken of being the same, and the circumstances of it being alike. But the priuate slanderer may haue a more malicious intent, then he which falsely deposeth in open place of Iustice and iudgement: and if his false report in priuate touch his Neighbours life, he is more iniurious then he which publikely witnesseth falsely, where the crime bringeth not the life in question.

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Question. What are the things on the part of the hearer or hearers one or more, uttered of another or others one or more, that are contrary to the truth, and tend to the hurt or hinderance of the good name of another or others one or more?

Answer. Speeches heard and willingly receiued and entertained by the hearer or hearers one or more, being contrary to the truth, and tending to the hurt or hinderance of the good name of the partie or parties one or more of whom they are spoken: as when a man or woman doe giue eare to, and willingly receiue and entertaine such speeches as are vttered of another or others one or more, contrarie to the truth, and tend to the hurt or hinderance of their good names.

Exod. 23. 1.
Psal. 15. 3.
Prou. 17. 4.

Quest. How many waies doe men or women giue eare to, and willingly receiue and entertaine such speeches as are vttered of another or others one or more, contrary to the truth, and tending to the hurt and hinderance of their good names?

Answ.

Quest. What is the first of those ?

flying tales & ill reports, that are made of another or others one or more, not knowing the thing or things reported to be true, and thereupon iudge amisse of them, or hating them, or contemning them: as when a man or woman are too credulous, and do too easily beleue the report of ill that is made of another or others one or more, and doe presently on the report, not knowing the thing or things reported to be true, and without sufficient euidence and ground, thinke al of them, or hate them, or contemne them.

Quest. Who are most faulty in beleeving, and easily giuing credit to flying tales and ill reports that are made of another or others one or more, not knowing the thing or things reported to be true?

Ans. They who beleue them and giue credit to them so farre, as they blaze or spread them further abroad, and it may bee addd to them, and thinke they are excusable in so doing; because they are not the first Authours of them. *Exod. 23. 1.* The word *שׂוֹמֵר* of the roote *שׁוּׁר* signifies thou shalt not take up, and so it importeth both the first raising, and the after receiuing, and reporting of a flying tale: so *Psal. 15. 3.*

Quest. What is the second way by which men or Women doe give care to, and willingly receive and entertaine, such speeches as are uttered of another or others one or more, contrary to the truth, and tending to the hurt or hinderance of their good name?

Ans^r. This ; by hearing of ill reports that are made of another or others one or more, not knowing the thing or things reported to be true, yet suspecting them to be false ; with patience and silence, and shewing no dislike to them at all, either by countenance or speech, or turning away, or the like : as when a man or woman do heare ill reports that are made of another or others one or more, they not knowing the thing or things reported to be true, in si^lence & with a smiling countenance, & such behaviour as they seeme to approve of them as

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commending the reporter or reporters one or more, bidding them to their Table, or some way or other countenancing or rewarding them.

Quest. Who are most faulty in hearing ill reports that are made of another or others one or more, with patience and silence, and in shewing no dislike of them at all?

Ans. They who on their owne knowledge can testifie that the thing or things reported be false and iniurious, and yet either for flatterie, or for feare of displeasing, are silent and doe not open their mouthes to cleere the innocent, and to shew the truth of the matter: this is to sinne against the Law of Nature, which teacheth vs to doe as we would be done by, *Mat. 7. 12.* and we would that others hearing vs traduced, and knowing vs innocent should speake in our defence, and therefore we must doe the like.

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Quest. How may the uglinessse of the sinne of hearing and willing receiuing and entertaining of speeches uttered of another or others one or more, contrary to the truth, and tending to the hurt or hinderance of their good names, appeare?

Pro. 17. 4.

Reuel. 22. 15.

Ans. By this; because it argues a delight in hearing the faults and offences of others, which is a note of a wicked person; and in so doing, men or women take pleasure in hearing those things whereby God is dishonoured, the salvation of others hindered, their good name impayred, and the iudgements of God prouoked.

Quest. When is bearing and willing receiuing and entertaining of speeches uttered of another or others, one or more, contrary to the truth, and tending to the hurt or hinderance of their good names: whether it be light beleeuing of ill reports, or hearing them with patience and silence, and shewing no dislike of them at all, not knowing the thing or things reported to be true, most vile and most odious?

Psal. 38. 16.

Ierem. 20. 10.

1 Tim. 5. 19.

Ans. When men or women doe heare, and willingly receiue and entertaine, and doe either easily belecue, or heare with patience and silence, and without shewing any dislike at all, ill reports that are made of such as are truly religious and truly feare God, not knowing the thing or things reported to be true: as if some impudent person, shall come and blaze

buze in their eares some odious tale against true professors of the Gospell; they presently imbrace it, and it goes for currant with them, as if nothing were more sure: this is most vile and odious.

Quest. When is bearing and willing receiuing, and entertaining of speeches uttered of another or others, one or more, contrary to the truth, and tending to the hurt or binderance of their good names: whether it be by light belecning of ill reports, or bearing of them with patience and silence, and shewing no dislike of them, not knowing the thing or things reported to be true: most pernicious and most hurtfull?

Answ. When Magistrates, such as bee in authority, doe heare and willingly receiue, and entertaine, and doe easily belecne or heare with patience & silence, and without shewing any dislike at all, ill reports that are made of another or others, one or more, not knowing the thing or things reported, to be true. Gen. 39. 20.
1 Sam. 22.
17. 18. 19.
H. ft. 3. 13. 14.

Quest. Whether is the tale bearer, or the tale bearer and receiuer, a more grievous sinner?

Answ. The tale hearer and receiuer, because the tale hearer and receiuer, is not only guilty of the same offence with the tale bearer; but he encourageth him in his sinne, & he giues being to the slander: a theefe may rob his Neighbour of his goods without a receiuer, but a tale bearer cannot rob a man of his good name, nor yet impayre his credit, vnlesse there be another or others, one or more, to heare and to admit his slanders: he may shew his malice, but the partie of whom he speakes he cannot hurt, vnlesse there be one or more to heare him.

Quest. May not a man or woman heare, and willingly receiue and entertaine the report of ill, touching another or others, one or more, at all?

Answ. Yes, they may in two cases lawfully.

Quest. What is the first of these?

Answ. This; if they haue power and authority over the partie or parties one or more, whose faults are reported, and may examine them, and finding them faulty, may admonish or punish them for the same. Gen. 37. 2.
1 Cor. 5. 12.

Quest. What is the second case wherein a man or woman may

lawfully heare, and willingly receiue and entertaine the report of ill, touching another or others, one or more?

Answ. This; if it be expedient that they should bee forewarned of the ill that is reported, in regard of the danger to them, either of iniurie or of infection. Thus Paul might heare the report of his sisters sonne. *Acts. 25. 16.* so one may heare and willingly receiue an ill report, for the auoyding of their company, they being not to be accompanied withall.

Now to the Affirmative part.

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Quest. What doth the ninth Commandement require?

Answ. In generall; whatsoever is agreeable to the truth, and tends to the helpe or furtherance of the good name of a man or woman.

Quest. What are the things that are agreeable to the truth, and tend to the helpe and furtherance of the good name of a man or woman?

Answ. Either such things as are agreeable to the truth, and tend to the helpe and furtherance of a man or a womans owne good name; or such things as are agreeable to the truth, and tend to the helpe and furtherance of the good name of another or others, one or more.

Quest. What are the things that are agreeable to the truth, and tend to the helpe and furtherance of a man or a womans owne good name?

Answ. They are either things inward in the heart, or things expressed and vttered by the tongue.

Quest. What are the things inward in the heart, that are agreeable to the truth, and tend to the helpe and furtherance of a man, or a womans owne good name?

Answ. Two things especially.

Quest. What is the first of those?

1 Sam. 18. 18.

Prou. 3. 7.

Isai. 5. 21.

Rom. 12. 16.

2 Cor. 10. 12.

13. 14.

2 Cor. 13. 5.

Answ. This; a right iudgement and estimation of themselves, & of their owne good gifts; neither ouer-weening, nor vnderweening of them. A man or woman are to know themselves to be that which indeede they are: & truly & rightly to iudge of themselves, and of the good things that be in them and of the measure of them: they are to know, and to iudge truly of their owne wants and infirmities.

Quest.

Quest. What is the second thing inward in the heart, that is agreeable to the truth, & tends to the helpe or furtherance of a mans or a womans owne good name?

Ans. This; a loue of their owne good name, and a care of their credit, expressing that by all good endeaour, to get a good name, and being gotten, to keepe it: and if at any time it be through sin impayred or lost, to recouer it. A man or woman must loue their owne good name, and haue a care of their credit: & they are to endeaour by all good meanes, to get a good name; and hauing gotten it, to continue it: and it being at any time, by some sinne impayred or lost, to recouer it.

Quest. How is a man or woman to endeaour to get a good name, and hauing gotten it, to keepe it?

Ans. By liuing religiously, embracing the truth of God in loue to it, and practising it in an holy life, sincerely and without dissimulation, keeping a narrow watch against euery sin, and with an honest and vpright heart, seeking Gods glory in euery thing.

Quest. How is a man or woman to recouer a good name, it being either impayred or lost through sin?

Ans. By true repentance, and vnfeigned conuersation, and turning to God, and breaking of that sin, and by testifying the same before men, by amendment of life.

Quest. Is a man or a woman bound to seeke the approbation of men, & are they to approue themselues, & their actions, to men?

Ans. Though they may not be men pleasers, by framing and tempering their speeches and their actions according to the corrupt humours, and wicked affections and dispositions of men, yet may they please them in that which is good to edification: and they may and ought to seeke the approbation of men, some cautions being duly obserued.

Quest. What are the cautions that are to be obserued in seeking the approbation of men?

Ans. Foure especially.

Quest. What is the first of those?

A. This; that it be a seeking of Gods approbation also, and with a seeking of that in the first place: a man or woman may

John 5.44.
John 12.43.
Luke 2.52.
Rom.14.18.
2 Cor.10.18.

Luke 6.26.
John 5.41.

and ought to seeke the approbation of men, in their speeches and actions, so as they rest not in that alone, but withall doe seeke to be approued of God. & doe seeke for his approbation in the first place: & then in the second place to be approued of men. *Quest. What is the second caution that is to be observed in seeking the approbation of men?*

Ans. This; that it be without ambition and vaine glory, and without seeking popular applause: a man or woman may and ought to seeke the approbation of men, so as they be not addicted to popular applause, and do not immoderately seeke the approbation of the multitude, and to get themselves fame with all sorts of men, both good and bad.

Quest. What is the third caution that is to be observed in seeking the approbation of men?

Ans. This; that it be without giuing the least iust occasion of offence to any; a man or woman may, and ought to seeke the approbation of men, yea of wicked men, so farre as they giue not the least iust occasion of offence to them.

1 Cor.10.32.
1 Pet.2.12.

Quest. What is the fourth caution that is to be observed in seeking the approbation of men?

A. This; that it be with a carefull & conscionable doing of their duties in their particular honest & lawfull places & calling. A man or woman may and ought to seeke the approbation of men; so as it be in a carefull and conscionable doing of their duties in their particular, honest, and lawfull places & calling: fearing neither the faces nor the censures of men.

1 Cor.4.3.
2 Cor.6.8.

Quest. What are the things that are expressed and uttered by the tongue, that are agreeable to the truth, and tend to the helpe & furtherance of a man or a womans owne good name?

Ans. Three especially.

Quest. What is the first of those?

Prov.10.19.
Prov.13.2.
Math.12.36.
1 Tim.4.7.
2 Tim.2.16.

Ans. This; speaking sparingly, and avoyding vaine babbling. A man or a woman must bee sparing in speeches, in their ordinarie communication: and they are to auoyd fraud, and foolish talke, and idle and fruitlesse speeches.

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Quest. May not a man or woman speake of worldly matters?

Prov.15.23.
Coloss.4.6.

Ans. Yes, they may; so as it bee in due time and place, and so as their speeches therein saue of grace, and bee for the good one of another.

Quest.

Quest. What is the second thing expressed and uttered by the tongue, that is agreeable to the truth & tends to the help & furtherance of a man or a womans owne good name?

Answ. This; a wise and discrete speaking, when they haue occasion either to mention their vertues & good things, or their faults and euill things to men.

Quest. Wherein stands a man or a womans wise & discrete speaking, hauing occasion to mention their vertues and good things to men?

Answ. In speaking of them with modestie: a man or a woman hauing occasion to mention the good things that are in themselves, or the good things done by them, tending to their commendation, to men, they are to speake of them with modestie, and so as their speech incline rather to the defect then to the excesse; and so as they rather extenuate them then boast of them, and giue men occasion to iudge them arrogant or vaine-glorious.

Pro. 27. 2.

Ioh. 8. 13.

1 Cor. 15. 9.

Quest. Wherein stands a man or womans wise and discrete speaking, hauing occasion to mention their faults and euill things to men?

Answ. In speaking of their knowne faults and corruptions to men, the vttermost they can against themselves; yet so as they giue no suspicion of pride or hypocrisie, and so as they doe not disgrace themselves so much as they make themselves able to doe lesse good then otherwise they might. And in speaking of their secret faults and corruptions to men only when it is fit and meete for them so to doe.

Galat. 1. 13.

1 Tim. 1. 13. 15

Quest. When is it fit and meete for a man or woman to speake of their secret faults and corruptions to men?

Answ. In two cases only.

Quest. What is the first of these?

Answ. This; in case of secret offence and wrong done to another or others one or more. A man or woman hauing secretly offended and wronged another or others one or more: it is fit and meete they should freely & of their owne accord, and plainly acknowledge that offence & wrong to them, and craue pardon of them for it; if they can come to them: so as the partie or parties wronged be such as will not take aduan-

rage on their acknowledgement, and vse extremitie against them for the same, and so that place *Mat. 5. 23.* is to bee vnderstood.

Qu. What is the second case wherein it is fit & meete for a man or woman to speake of their secret faults and corruptions to men?

Ans. This; in case of trouble of minde and conscience. A man or woman being troubled in minde and conscience for some secret fault & corruption, it is fit and meet they should freely & of their owne accord, lay open the thing that troubles their conscience, and speake of it to another or others one or more, so as it be to such as can and will, being pittifull, minister a word of comfort and counsell to them: and to such as are faithfull, and will keepe things secret that are reuealed to them.

1 am. 5. 16.

1 Pet. 4. 8.

Quest. What is the third thing expressed and vttered by the tongue, that is agreeable to the truth and tends to the helpe or furtherance of a man or womans owne good name?

Ans. This; a speaking in defence of their owne good name when neede requireth. A man or woman must (as they are able) speake in the defence of their owne good name, and of their owne innocency when neede requireth, so as they doe it modestly and vnwillingly.

1 Sam. 1. 15.

2 Cor. 12. 11. 12

Quest. What are the things that are agreeable to the truth, & tend to the helpe or furtherance of the good name of another or others one or more?

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Ans. Either things inward in the heart, or things expressed and vttered by the tongue.

Quest. What are the things inward in the heart that are agreeable to the truth, and tend to the helpe and furtherance of the good name of another or others, one or more?

Ans. They are three things especially.

Quest. What is the first of those?

Gen. 37. 33.

Mat. 7. 1.

Mat. 26. 10. 11

Mar. 10. 13. 14

Rom. 1. 29.

1 Cor. 13. 5.

Ans. This; a charitable opinion and estimation of another or others one or more, and a thinking the best of things said or done by them, & a taking of them in good part so farre as truth & reason will giue leaue. A man or a woman are to thinke and to iudge charitably both of the persons of others, and of their words and deeds, so far as they may with truth

truth and reason, and where there is no evident cause to the contrary: and they are to interpret things that are said or done by them being euill, yet doubtfull and vncertaine, and such as will beare two constructions in the best part, and in the most fauourable manner that may be.

Quest. What is the second thing inward in the heart, that is agreeable to the truth, and tends to the helpe and furtherance of the good name of another or others, one or more?

Ans. This; a true loue and an hearty welwishing to the good name of another or others, one or more: a man or woman must carry in their hearts a true loue and good affection to the credit of another or others, one or more: and they are heartily to wish well to their good name. Mat. x. 19.

Quest. How may a man or woman know that they truly loue, and heartily wish well to the good name of another or others, one or more?

Ans. By two things.

Quest. What is the first of these?

Ans. This; by reioycing for their credit and good estimation, they knowing them on good grounds, to be in good credit, and in good estimation. Rom. 1. 8.
Cor. 12. 26.
Galat. 5. 22.

Quest. What is the second thing whereby a man or woman may know that they truly loue, and heartily wish well to the good name of another or others, one or more?

Ans. This; by greening when they know they deserve discredit and disgrace, when they heare a true report of the same ill spoken or done by them, whereby they are iustly blemished, and their reputation is iustly diminished. Ezech. 9. 3. 4.
Cor. 12. 20.

Quest. What is the third thing inward in the heart that is agreeable to the truth, and tends to the helpe and furtherance of the good name of another or others, one or more?

Ans. This; a staiednesse of iudgement touching ill reports that are made of another or others one or more. A man or woman hearing an ill report made of another or others one or more, not knowing the thing or things reported to be true; they are to suspend their iudgement touching the person or the persons, and touching the thing or things reported, and not presently and easily to beleue them, but to make further

search into them, as they may, not going beyond the bounds of their calling. *Psal. 15. 3. Pro. 17. 4.* This the Lord teacheth by his owne example. *Gen. 11. 5. Gen. 18. 21.*

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Quest. What are the things expressed and uttered by the tongue that are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more?

Ans. They are things uttered either to another or others, one or more, or of another or others one or more.

Quest. What are the things uttered to another or others, one or more, that are agreeable to the truth, & tend to the helpe or furtherance of the good name of another or others, one or more?

Answer. Two things especially.

Quest. What is the first of those?

Psal. 15. 2.

Zach. 8. 16.

Ephes. 4. 25.

Ans. This, a speaking of the truth from the heart, simply and plainly as it ought to be spoken. A man or a woman must speake the simple truth to another or others one or more, without ambiguity or doubtfulness, or doubling: and as neere as they can, so as their words may bee cleare to the understanding of the hearer or hearers, one or more.

Quest. How ought the simple and plain truth to be spoken?

1 Sam. 22. 9. 10.

Zach. 8. 19.

2 Sam. 17. 18.

Act. 16. 17.

Ans. With good affection and with a loving heart, with an intent & a desire to doe good by speaking of it, & seasonably, a man or woman having a calling to speake it.

Quest. What is the second thing uttered by the tongue to another or others, one or more, that is agreeable to the truth, and tends to the helpe and furtherance of the good name of another or others, one or more?

Ans. This, a wise and discrete speaking to another or others, one or more, for their good, as iust occasion is offered.

Quest. Wherein stands a wise and discrete speaking to another or others one or more, for their good, as occasion is offered?

Ans. In two things especially.

Quest. What is the first of those?

Pro. 15. 4.

Pro. 19. 20.

Act. 18. 26.

Coloss. 3. 16.

1 Thess. 5. 11.

Ans. This, in giving them wholesome advice & counsel in matters of doubt, & in directing them in the waies of God, and exhorting and stirring them vp to walke therein in loue and wisdom. A man or woman must, as they are able and as occasion is offered, keeping themselves within the

the bounds of their callings, wisely and in loue both giue wholesome counsell to others in matters of doubt, and also direct them in the wayes of God, and exhort and stirre them vpto walke therein.

Quest. What is the second thing wherein standeth a wise and discreet speaking to another or others, one or more, for their good, as occasion is offered?

Ans. This; in giuing them sound and seasonable admonition and iust reproofe for their knowne faults and sinnes in loue and wisdom. A man or a woman must, as they are able, and as occasion is offered, keeping themselves within the bounds of their callings, wisely and in loue admonish and reprove others for their knowne faults and offences.

Rom. 16. 17. The authors of heresies, schismes, and dissensions are to be auoyded, and we are to haue nothing to do with them; therefore they are not to be reprov'd.

Quest. How is this to be answered?

Ans. Thus; that place must be vnderstood with a particular limitation, that they must be auoided after once or twice admonition, *Tim. 3. 10.*

Quest. How doth a man or woman wisely, louingly, and seasonably reprove another or others, one or more, for their knowne faults and offences?

Ans. By doing it with due obseruation of some rules that are necessarily to be obserued in the doing of it.

Quest. What are those necessary rules that are to be obserued in reprov'ing of others for their knowne faults and offences?

Ans. Three especially.

Quest. What is the first of those?

Ans. This; that the reproofe bee fitted, as neere as may be, to the qualitie and condition of the party reprov'd, and to the nature of the offence for which the partie offending is iustly reprov'd. A man or a woman must as neere as they can, fit their reproofe of the knowne faults of others, to the qualitie and condition of the persons whom they doe reprove; friendly reprov'ing their equalls, reuerently and submissively exhorting their Superiours, and sharply and yet in loue and compulsion reprov'ing their inferiours and they must

Leuit. 19. 17.

Mat. 18. 15.

Luk. 17. 3.

Coloss. 13. 6.

1 Thess. 5. 14.

Tit. 1. 13.

Objection.

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1 Kin. 5. 13.

1 Tim. 5. 1. 2.

Luk. 23. 40.

Tit. 1. 13.

Galat. 6. 1.

2 Thess. 3. 15.

Iud: epist. v. 22, 23.

must also as neere as they can, fit their reproofe of the known faults to the nature of the offence, reproofing sinnes committed of ignorance or humane frailtie with mildnesse and gentlenesse; and sinnes done of malice, of pride and presumption, with sharpnesse and seueritie.

Quest. What is the second necessary rule that is to be duely observed in reproofing of others for their knowne faults?

1 Sam. 25.

36, 37.

Pro. 25, 11.

Answ. This; that the reproofe be vsed in the fittest time and season, when it may doe most good, both to bring the partie reprooued to a sight of his sinne, and to reclaime him or her, bee it man or woman from that sinne. A man or woman must (as neere as they can) take the fittest time to reprove the knowne faults of others, and then reprove them when they may doe them most good by their reproofe; as they are not to tell a man of his fault being drunke, or in the heate of his passion, but afterward when he comes to himselfe.

Quest. What is the thirde necessary rule that is to be duely observed in reproofing of others for their knowne faults?

Mat. 18, 15.

Luk. 17 3.

1 Pct. 4. 8.

Answ. This; that the reproofe of others for their sinnes knowne onely to our selues or to others but a few, be vsed as secretly as may be, and without open disgrace to the party or parties reprooued. A man or woman must bee as secret as they may, in reproofing others for their sinnes knowne onely to themselves or to others, but a few, and must be carefull of their credit in reproofing them, and not disgracing them openly before many; for open disgracefull rebuking of men will rather harden them in their sinnes, then reclaime them from sinne.

Obiection.

Pro. 27. 5. Open rebuke is better then secret loue: It seemes therefore that men for their knowne sinnes are to bee rebuked openly.

Quest. How is this to be answered?

Answ. Thus; by *Open rebuke* in that place, is not meant rebuke in the presence of many, or openly, but private rebuke given to the face of the offender, and not behinde his backe, which may be betwene the reproouer, and the reprooued alone.

1 Tim.

1 Tim. 5. 20. *Them that sinne, rebuke openly, that others may feare:* Therefore men are for their knowne sinnes to be reprovued openly.

Quest. *How is this to be answered?*

Ans. Thus; those words, *Them that sinne, rebuke openly,* are not a generall commandement giuen to all, but a speciall commandement giuen to Pastors or Gouvernours of the Church, that they should reprove those Elders, and consequently all such as were conuicted of any crime by witnesses, & that before all men; that is, before the whole Church, & and not before all men in euery place and assembly where they offend, and that appeares, ver. 19.

Quest. *Is a man or a woman ener bound to the dutie of reproofe; and are they at all times bound to reprove others for their knowne faults and offences?*

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Ans. No; in some cases they are not bound, there be some particular cases wherein a man or a woman is not bound to reprove others for their knowne faults and offences.

Quest. *What are those particular cases?*

Ans. Three especially.

Quest. *What is the first of those?*

Ans. If the party or parties one or more, offending, haue truly repented of their faults and offences, and haue giuen apparant signes of their vnfeined repentance, they are not then to be reprovued for those faults and offences: for the end of reproofe is to reclaim the offender; and if hee be already reclaimed, there is no place left for reproofe.

Quest. *What is the second particular case wherein a man or woman is not bound to reprove others for their knowne faults and offences?*

Ans. This; if it be certaine and euident, that the reproofe will do no good: for where there is no hope of amendment, (which is the end of reproofe) the reproofe is to be omitted, especially if it be so farre from bettering the partie reproved, that it makes him or her much worse.

Pro. 9. 7. 8.

Pro. 23. 9.

Mat. 7. 6.

The Magistrate ceaseth not to punish malefactors, though it be so, that they haue either truly repented of their faults or offences, or that they are not bettered by punishment: there.

Objection.

therefore it seemes that reproofe must not be omitted, though the parties reproofed haue either truly repented of their faults and offences, or be not bettered by reproofe, but bee rather thereby offended or made worse.

Quest. How is this to be answered?

Answ. Thus; the Magistrate in punishing malefactors, doth principally intend the good of the Common-wealth, which cometh by correcting, or by cutting off malefactors though they haue either truly repented, or bee nothing bettered, *Iosh. 7. 21.* But the end of reproofe is the amendment and the good of the partie reproofed: and therefore if the partie offending hath either truly repented of his faults and offences: or if it be euident that reproofe will doe him no good, but rather make him worse, hee is not to bee reproofed.

Quest. What is the third particular case wherein a man or woman is not bound to reprove others for their knowne faults and offences?

*Iob 32. 4. 5. 6.
to 18.*

Answ. This; if reproofe may in better manner and to better purpose be vsed by others, who for their place and ability may and will more fitly vse it.

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Quest. What are the things vttered by the tongue of another or others, one or more, that are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more?

Answ. Either things on the part of the speaker or speakers, one or more, or things on the part of the hearer or hearers, one or more.

Question. What are the things on the part of the speaker or speakers, one or more, vttered by the tongue of another or others, one or more, that are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more?

Answ. They are things vttered of another or others, one or more, either in priuate, or things vttered of another or others, one or more, in publike.

Quest. What are the things vttered of another or others in priuate, that are agreeable to the truth, and tend to the helpe or

or furtherance of the good name of another or others, one or more?

Ans. Two things especially.

Quest. What is the first of those?

Ans. This; a free acknowledging of the good gifts of God in another or others, one or more, and of the good things said or done by them, and a speaking of them to their praise and commendation, so as it be in fit time and place, as rather in their absence then in their presence; and in a right manner a man or a woman must willingly, as they are able, and as iust occasion is offered to them, in fit time and place, and in a right manner acknowledge the good gifts of God in others, and the good things said or done by them; and they are to praise and commend them, wherein they doe any way deserue well.

Math. 11.9.

10.11.

John 1.47.

Acts 16.2.

John epist. 3.

verse 4.

John epist. 3.

verse 3.

Quest. In what manner is a man or woman to speake of the good gifts in others, and of the good things said or done by them, and to commend them wherein they deserue well?

Ans. Thus; with moderation, giuing them onely due praise and commendation, and so as they doe not thereby approve of the least of their sinnes.

1 Kings 15.

11.12.13.14.

2 Chron. 25.2.

2 Chron. 27.2.

Prou. 27.14.

Reuel. 2.2.3.

4. & vers. 19.20.

Quest. What is the second thing uttered of another or others, one or more in private that is agreeable to the truth, and tends to the helpe or furtherance of the good name of another or others, one or more?

Ans. This; a speaking in the defence of the good name of another or others, one or more, when they are in our hearing, and to our knowledge traduced and slandered, and ill reported of vnjustly, especially behind their backs. A man or woman must, as they are able, and as iust occasion is offered, and in due time and place, speake in the defence of the good name of others, whom they heare and know to bee slandered, and ill reported of vnjustly. Jonathan dealt faithfully with David, in defending him in his absence before Saul his father, 1 Sam. 19.4. 1 Sam. 20.30.32. for here in we must doe for others, as we would haue others doe for vs in the like case, according to the rule of Christ, Mat. 7.12.

Quest. What are the things uttered of another or others, one or more, in publike, that are agreeable to the truth, and tend

to the helpe and furtherance of the good name of another or others, one or more?

Answ. Either things vttered by such as sit as Iudges in some open place of Iustice and Iudgment; or things vttered by others that are lawfully called to speake before them, either as Advocates and Patrons of causes, or as Iurours, or as witnesses,

Quest. What are the things that are vttered of another or others, one or more in publike, by such as sit as Iudges in some open place of Iustice and Iudgement, that are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; the absolving and acquitting of such as come before them, and after due examination and triall touching some matter of crime laid against them, are found guiltles; & the pronouncing of them innocent, and free from the crimes falsely objected against them: such as sit as Iudges in open place of Iudgement, are to absolve and acquite such persons as before them have bin duly examined and tried, touching some matter of crime, and found guiltlesse; and they are openly to pronounce them innocent, and free from the crimes falsely objected against them.

Quest. What is the second thing vttered of another or others, one or more in publike, by such as sit as Iudges in some open place of iudgement, that is agreeable to the truth, and tends to the helpe or furtherance of the good name of another or others, one or more?

Answ. This; a due encouragement of such as are before them, and on some iust occasion are made knowne to them to bee honest and good, and to deserue well, and a giuing of them due praise and commendation for their well doing. Such as sit as Iudges in open places of Iudgement, are to encourage such persons as come before them, being made knowne to them on iust occasion to be honest and good; and they are to praise and commend them, wherein they doe any way iustly deserue well.

Quest. What are the things vttered of another or others, one

Pro. 18. 5.

Pro. 31. 9.

Iere. 26. 16.

Luk. 23. 14.

20. 22.

Iob. 29. 25.

Rom. 13. 3.

or more in publike, by such as are lawfully called to speake in some open place of Iudgement, either as Advocates, or as Iurours, or as Witnesses that are agreeable to the truth, and tend to the helpe and furtherance of the good name of another or others, one or more?

Ans. Speeches vttered by them in the defence of the good name of another or others, one or more, and for the clearing of their innocencie, when they are to their knowledge openly wronged, and falsely accused of some crime: Advocates, Iurours, and Witnesses, that are lawfully called to speake in some open place of Iudgment, must there speake in the defence of the good name of others, and for the clearing of them whom they know to be falsely accused of some crime.

Pro. 12. 6.
Pro. 14. 25.
Pro. 24. 11.

Quest. When are Advocates, Iurors, and Witnesses that are lawfully called to speake in some open place of Iudgement, especially bound to performe this dutie?

Ans. When the parties openly wronged, and falsely accused, are helpelesse, and either cannot, or dare not speake for themselves.

Iob. 29. 12.
Pro. 31. 8.

Quest. What are the things on the part of the hearers or hearers, one or more, touching things vttered by the tongue of another or others, one or more, that are agreeable to the truth, and tend to the helpe or furtherance of the good name of another or others, one or more?

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Ans. Two things especially.

Quest. What is the first of these?

Ans. Already receiuing of the good report that is made of another or others, one or more, so farre as truth and reason will giue leaue. A man or a woman must willingly and readily receiue the report of good that is made of others, one or more, so farre as they may with truth and reason, and they not knowing any thing to the contrary.

Hest. 9. 4.
Act. 16. 23.
1 Cor. 13. 7.

Quest. Who are most and principally bound to this dutie, readily to receiue the report of good that is made of others, one or more, so farre as they may with truth and reason, and they not knowing any thing to the contrary?

Ans. They who are bound to the particular parties, one or more, of whom the report is made, by some neere bond, either of nature or religion, or place & habitation, neighborhood, or the

the like; for a man is especially to loue and regard those that are more neerely knit to him: hence the Apostle saith, 1 Tim. 5.8. *If there be any that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an Infidell.* And Salomon saith, *He that raiseth up contentions among brethren, Prou. 6.19. is most odious.*

Obiection

Prou. 14.15. The foolish man will beleue every thing. It is a fault, and the part of a foole to beleue every thing that is brought to him: Therefore it seemes that a man or woman must not readily receiue the report of any good that is made of others, one or more.

Quest. *How is this to be answered?*

Ans. Thus; the meaning of that place is, that one who is silly for his owne soule, and ignorant in the matters of God, and of Religion, is ready to yeeld to any thing that is sayd to him, to draw him into errour or sinne, and hee rashly giues credit to every vaine tale that is told him, and hee hearkeneth to every spirit, and to every deceiuer, that misse-leads him contrary to that, 1 Iohn 4.1. and so it makes not against this, that wee must readily receiue the report of any good that is made of others, one or more, so farre as we may with truth and reason, and not knowing any thing to the contrary.

1 Iohn 4.1.

Quest. *What is the second thing on the part of the bearer or bearers, one or more, touching things uttered by the tongue of another or others, one or more, that is agreeable to the truth, and tends to the helpe or furtherance of the good name of another or others, one or more?*

Ans. This; a shewing dislike of whisperers and tale-bearers, when a man or woman doe heare all reported of another or others, one or more, by such as they haue iust cause to suspect, and to think to be whisperers or tale-bearers, they are to shew their dislike of them, either by countenance, or speech, or by gesture, or the like.

Quest. *Who are most and principally bound to this duerie, to shew dislike of whisperers and tale-bearers?*

Ans. Magistrates, by such as be in any place of authoritie and superioritie,

Exod. 23.1.

Psal. 15.3.

Prou. 25.23.

Psal. 101.5.

The

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The tenth Commandement.
 Thou shalt not covet thy neighbours house, neither shalt thou
 covet thy neighbours Wife, nor his Manservant, nor his
 Maid, nor his Oxe, nor his Ass, neither any thing that
 is thy neighbours.

Quest. What difference is there betweene the tenth Commandement, and the other Commandements foregoing?

Ans. This, in the former Commandements is forbidden both the euill act, and also the euill thought settled, & with full & deliberate consent of wil; but in the tenth commandement is forbidden the euill thought, and euery motion and stirring in the soule that is contrary to charitic and love of others, though no liking or consent of will be giuen to it.

Quest. What are the words of the tenth Commandement?

Ans. Those we find, Exo. 20. 17. Thou shalt not covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his manservant, nor his mayd, nor his oxe, nor his asse, neither any thing that is thy neighbours.

Quest. Why is this Commandement set downe in so many words, and so many particulars?

Ans. Because in this commandment the Lord laies a more strict rule, and a straighter charge on the soule of man, then flesh and blood would willingly beare: for men would haue their secret euill thoughts, & their least euill affections free, and not subiect to any law; and they thinke it too rigorous, and too hard to haue them called into question, & to be condemned therefore; the Lord is, as it were, constrained to set downe this commandement by particular branches, that men might find no evasion, nor any way to wind themselves from vnder the compasse of this commandement.

Quest. Are these words, Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his manservant, nor his mayd, nor his oxe, nor his asse, neither any thing that is thy neighbours, onely one Commandement, or two as the Papists teach?

Ans. Onely one commandement and not two; for that which is here put downe in the first place (thou shalt not covet thy neighbors house) is put in the second place; and that which

485 is here put in the second place touching the neighbors wife, is put in the first place: which *Moses* would not have done, had they bin distinct precepts: he there making a repetition of the Commandements. And again, the Apostle *Paul* speaks of concupiscence, of coueting, or of lust, as one precept, *Rom. 7. 7.* therefore these words make but one Commandement.

Deut. 5. 21.

Objection.

Those things that are so diuers, that one may be coueted and not the other, belong not to one precept, but one may couet his Neighbours wife, and not couet any thing of his besides: and therefore these two kinds of couetings, of the wife and of the house, belong not to one Commandement.

Quest. How is this to be answered?

Answ. Thus, by this reason the two first Commandements of the first Table, are two distinct precepts which the Papists confound and make but one: for one may be guilty of Idolatrie & false worship, who yet holdeth but one God. Secondly, that proposition of coueting that which is not ioyned with another thing, belongs not to the same precept, is false, for one may couet a mans house & ground, that couets not his Oxe, or Ass: as *Abab* did, who coueted *Naboths* vineyard. And so by this rule, as many particulars as are heere set downe which may be seuerally coueted, so many particular precepts against coueting there should be.

1 King. 21. 2. 3

Objection.

The act of Adultery, and the act of Theft are diuers, and belong to two diuerse precepts: therefore diuers concupiscences tending to these diuers acts, are to be diuided into two precepts.

Quest. How is this to be answered?

Answ. Thus, the argument is not good, because the acts of Adulterie & Theft are forbidden in two diuers precepts, therefore concupiscences tending thereunto should be so: for there is difference between the conception of sin, & the birth and perfection of it, when sin is brought forth and perfected, then it appeareth of what kinde it is; but being yet in the seed and conception, it cannot be so distinguished.

Objection.

1 John. 2. 16. The lust of the flesh, and the lust of the eyes are distinguished, therefore they are distinctly forbidden, and belong not to one and the same Commandement.

Quest.

Quest. How is this to be answered?

Answ. Thus: the lust of the flesh, and the lust of the eyes, being two distinct lusts, are distinctly to be expressed: but it followeth not therefore that they are to be distinguished into two precepts, and that they belong not to one and the same Commandment, and so it still remains a truth, that the last precept which forbids all manner of coveting, is not to be divided into two precepts, but is one whole and indivisible commandment, consisting of divers particulars.

Quest. What is the generall thing intended in these words, Thou shalt not covet. &c.

Answ. These two things. First a prohibition, a forbidding of lust or coveting, Thou shalt not covet or lust after.

And secondly, a reckoning up of some particulars, the lust may be unlawfully carried unto, & which may be unlawfully coveted and lusted after, as the Neighbourhood of the Neighbours wife, his man servant, his maid, his Ox, his Ass, or any other thing that is his.

Quest. Why is here mention made of the Lord's faith, Thou shalt not covet?

Answ. The word covet, signifieth both inwardly to think on something in the mind, and also in the heart to incline towards it with delight, and to long after it. Not without any consent of will or purpose of heart to seek after it, and to the meaning of these words. Thou shalt not covet, it sheweth that we shall not inwardly think on, and with all heart shine our mind to, with pleasure and delight, and long after that which belongeth to another or others, one another's wife, his man servant, his maid, his Ox, his Ass, or any other thing that is his.

The word Neighbour is here to be taken as in the ninth Commandment: for any one of the same flesh, and of the same nature, which is any man or woman whatsoever.

Quest. What is the meaning here, Thou shalt not covet thy Neighbour's house?

Answ. Not only the timber, and other material things whereof the house is made, and the frame of it, but also any other thing belonging to it: as furniture within it, grounds without it, yielding any fruit or benefit, and every thing.

thing in or about the house, ground, or field, moveable, or unmoveable, which is either for profit or for pleasure.

Quest. What is here to be understood by Wife? *Ans.* Not only the wife who is one flesh with her husband by matrimonial bond, and his chiefest treasure, Gen. 39.9. but the husband also who is one flesh with his wife: for as man is restrained of his lust to his neighbours wife, so is woman to her neighbours husband, and the law reacheth not to one sex alone, but to both.

Other things in this Commandment need not be stood vpon.

By anything that is his: the Lord comprehends in these words every thing how small soever in our account, that belongs to our neighbour.

Quest. What is the ground of this prohibition, thou shalt not in thy mind inwardly thinke on, and wilt have thine heart inclined to with pleasure and delight, and long after that which belongs to another or others, one mans more, to his or thaindasse or misliking, though thy will give no consent to get it, or to seeke after it?

Ans. Both the maintenance of inward purity according that original purity in righteousness & holines in which man was first perfectly created according to the image of God, And also the maintenance of true and perfect obedience to God, not onely in the purpose and resolution of his heart, and in his words and deeds, but also in his most secret thoughts, and in the in most hidden motions of his soule, and so stand in all the words of the Law to doe them.

Gen. 1.27.
Ephes. 4.24.

Deut. 27.26.

Quest. What is the summe of this Commandment?

Luk. 10.27.

Ans. That in the least thought, and in most inward disposition of the heart we decline not from the rule of charitie and loue of others, either the loue of God or men, but that in our most secret thoughts and motions of our soules, we keepe our selues within the rule of true loue towards others, both towards God, and towards men. *Louet thinkes not euill.* 1.

Cor. 13.5.

The Negative part of this Commandment.

Quest. What doth the tenth Commandment forbid?

Ans.

Ans. Two things in generall.

Quest. What is the first of those?

Ans. The pronesse and inclinations of our corrupt nature to euill, whereby a man or woman is naturally prone to thinke, will, or affect any thing that is forbidden in the Law of God, and contrary to the true loue of God or man. *Rom.* 6. 12. The Apostle speakes of sinne and the lusts of it; and this is called *the law of the members*, *Rom.* 7. 23. and *the flesh*, *Galat.* 5. 24. distinct from the lusts of it.

Quest. Is pronesse and inclination to euill in euery man and woman naturally?

Ans. Yes, it is in euery man and woman descending from *Adam* by naturall generation: euery man and woman comming from *Adam* by naturall generation, is conceived and borne in sinne, and so hath an inbred pronesse, and inclination to euill, and to that which the Law of God forbids.

Psal. 51. 5.

Ephes. 2. 3.

If pronesse and inclination to euill bee in man and woman by nature; why then doth God giue a Law against it: for being naturall, it seemes not to be euill, or at least it cannot be helped.

Quest. How is this to bee answered?

Ans. Thus; pronesse and inclination in man or woman to euill, is now naturall, and cannot bee helped, because man is now fallen from the state of innocencie, in which hee was created: but it was not so before the fall of man; God made not man prone to euill by creation, but man brought that pronesse on himselfe by his voluntarie falling from the state of innocencie, in which hee was at the first created: and therefore though pronesse to euill in man or woman bee naturall, yet it is euill; and though it cannot bee helped, yet that is through mans owne voluntary fault, and God doth still iustly giue a law against it.

The Anabaptists obiekt against this,

Psal. 51. 5. Behold I was borne in iniquitie, and in sinne hath my mother conceived me: Say they, *David* there confesseth not his owne sinne, but his mothers sinne; that is, the curse or punishment for sinne layd on *Eua*, and so on *Dauids* Mother,

Gen. 3. 16. Therefore it proues not that *David* was conceiued and borne in sinne.

Quest. *How is this to be answered?*

Ans. Thus; *David* had there no purpose, nor any cause or occasion to confesse the punishment for sinne layd on *Eua*, and so on his mother; but to acknowledge, and to set out his owne vilenesse, as appeares by the Context: which hee doth, not onely by confessing his actual sinnes, but also the root of them, his naturall corruption: and therefore that Exposition of theirs is contrary to the meaning of that place.

Objection.

If *David* here confesse his owne estate, then he confesseth to God, and desireth him in mercy to consider and behold him whereof he was made, as *Psal.* 103. 14. of dust, weak flesh, vnable to resist the tempter, when the law came to him, through which weaknesse hee was overcome in those horrible sinnes of Murther and Adultery.

Quest. *How is this to be answered?*

Ans. Thus; It cannot be that *David* doth there desire God in mercy to consider him, as made of dust and weak flesh, vnable to resist the tempter: for that had been rather an extenuating and an excusing of his sinnes, then a setting himselfe out as a grievous sinner, which was the purpose of *David*.

Againe, the matter of *David*'s making is not there spoken of, but the corruption and sinne in which hee was framed and made; and so the manner of his making, that in his frame and making he was sinfull and corrupt, and the corruption of sinne did cleane vnto him.

Objection.

The soule of man comes from God, the matter of the body from the parents; and the soule comming from God is very good: therefore whole man is not conceiued & borne in sin.

Quest. *How is this to be answered?*

Ans. Thus; the soule of man as it comes from God, is very good; but being placed in the body, and ioyned with the body, it is presently deprived of the image of God, as a iust punishment for the sin of *Adam* & all men in him, according to that order which God set downe in the Creation, that what-

locuer

sooner euill Adam procured; he should not onely bring it on himselfe, but on all his posteritie; and by vertue of that order, Rom. 5. 12. the whole man both soule and body is conceived and borne in sinne. Hence it is said, Genes. 5. 3. that Adam begate a child in his owne likeness. And that which is borne of a woman cannot be cleane, Job 31. 4.

Quest. What is the second thing the tenth Commandement forbids?

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Ans. This; the effects & fruits of the proness and inclination of our corrupt nature to euill, that are inward in the soule.

Quest. What are those effects and fruits?

Ans. Two especially.

Quest. What is the first of those?

Ans. Euill and inordinate concupiscence, every motion, Rom. 6. 12. such the first motion coming from the rebellion of our nature, whereby we are stirred vp to euill, and doe with delight think any thing contrary to the loue of God or man, though we neuer give consent of will to commit that euill; as fond wishing and woulding, delightfull remembrances, and meditations of euill, Rom. 7. 7. called the *lusting of the flesh*.

In our nature now corrupt, the motion, appetite, or desire to such things as tend to the conseruation of nature is not euill, but such is concupiscence or appetite after meat, and drinke, and the like: therefore concupiscence is not euill and a sinne.

Objection.

Quest. How is this to be answered?

Ans. Thus; Motions and appetites after meat and drink, and such like, tending to the conseruation of nature, are not euill of themselves, and as they be naturall motions; for they were in Christ, he was hungry and thirstie: but if they be immoderate and exceed a iust measure, they are euill.

Again, there be other concupiscences and desires besides these, as after another mans house, or wife, or the like, which are euill, and cannot be so excused.

The Papists object

1. Iam. 1. 15. When lust or concupiscence hath conceived, it brings forth sinne: and therefore lust or concupiscence it selfe is no sinne, but onely brings forth sinne.

Objection.

Quest.

Quest. How is this to be answered?

Ans. Thus; it is no good consequent, Lust or concupiscence brings forth sinne; therefore it is no sinne: for one sinne may bring forth another: and we may rather thus conclude, lust or concupiscence brings forth sinne, therefore it is sinne: for the proper cause and mother of euill must needs be euill it selfe.

Objection.

That concupiscence remaining after Baptisme, is not properly sinne, nor forbidden by the Commandement of God, namely thus, sinne maketh guiltie before God of eternall death, and liable to condemnation: but the regenerate are not guiltie of eternall death: therefore concupiscence in them is no sinne.

Quest. How is this to be answered?

Rom. 8. 1.

Ans. Thus; by this reason, there is no sinne at all in the regenerate: for there is no condemnation at all to them, they being in Christ.

Again, neither concupiscence nor any other sinne shall condemne the regenerate; but that is not because concupiscence is no sin in them, but because both it and all other sins are pardoned to them in Christ, and so not imputed to them.

Objection.

Originall sinne is taken away in Baptisme: therefore concupiscence is no sinne in the regenerate.

Quest. How is this to be answered?

*Rom. 7. 13. 23.
Heb. 12. 1.*

Ans. Thus; there be three things to be considered touching originall sinne: the disagreement it hath with the Law of God, the corruption of nature, and the guiltinesse of it and the punishment due to it: in regard of the guiltinesse of Gods wrath, & also in regard of the punishment due to it, it is taken away in Baptisme; but in regard of the disagreement it hath with Gods Law, and the corruption of nature, it is not taken away, but still remaines in the regenerate, yet weakened through sanctification.

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Quest. Are delightfull remembrances of euill in the time of sleepe, as delightfull dreames of euill, sinfull and forbidden in this Commandement?

Ans. As they be either fruits of corrupt nature, and do fauour of nature, & be agreeable to mans corruption, which is repug-

repugnant to Gods will, or be suggested by Satan, they are Deut. 23. 10.
 euill and sinnefull, and forbidden in this Commandment: Deut. 13. 1. 2.
 as vnchast dreames arising from the concupiscence spoken of, Ierem. 23. 23.
 Deut. 23. 10. Such were the dreames of false Prophets, Ierem. 29. 9.
 told by them, to draw men from the true worship of God to
 Apostacie.

Delightfull remembrances of euill in the time of sleepe, *Objection.*
 as delightfull Dreames of euill cannot bee helped or a-
 voyded.

Quest. How then are they euill and sinfull?
Ans. Though they cannot bee helped or auoyded, yet Eccles. 5. 3.
 comming from our owne disorder in diet, in speech or medi-
 tations in the day time, they are fruites of our corruption;
 and the cause and occasion of them, is our selues, and so are
 euill and sinfull, as Eccles. 5. 3.

Quest. What is the second effect and fruite of the prouocation
 and inclination of our owne corrupt nature to euill, that is inward
 in our soules?

Ans. A suffering our selues to bee infected with those I Chron. 21.
 motions that Satan, or euill men doe put into our mindes, 1. 2.
 contrary to the true loue of God or man: by yeelding to Luk. 22. 3. 4.
 them, and delighting in them, and hauing our hearts tickled Act. 5. 3.
 with delight in them. Ephes. 4. 23.

A man cannot withstand the motions to euill, and con- *Objection.*
 trary to the loue of God or man, that Satan brings to his
 minde, he hath no power of himselfe so to doe.

Quest. Why then doth God giue to man a law to withstand
 them?

Ans. Man had power to withstand them, in his state of
 innocencie, wherein God created him; but man lost that
 power by his voluntary fall from that state, and therefore
 God may and doth still giue and continue a law to man to
 withstand them.

Question. Are motions to euill that are cast into the mindes
 of men by Satan, and presently rejected and compelled sins or no?

Ans. No, they are not, vnlesse they be receiued by some
 degree of delight or assent: for Christ was moued and temp-
 red by Satan, to infidelitie, to tempt God, to Idolatry; yet
 his

Mar 4. 23. to 11. his holy heart receiued not those motions and temptations:
Ioh 14. 30. so they neuer became his finnes.

Question. How shall we know the motions of euill that be in
our minds, are put in our minds by Satan, and that they are not
from the rebellion of our owne nature?

2 Cor. 12:7. Answer. Thus; if they be against the light of nature cor-
rupted, as for a man to kill his owne deare and louing Father
or Mother, when there is no hope of gaine by it, or matter
of displeasure to prouoke him thereunto: and so when blas-
phemous thoughts against God, come into our minds, furi-
ously and suddenly, like flashings of lightning, and wee can-
not imagine how or on what occasion wee should conceiue
such thoughts; and the more we strue to beate them away,
the more they come vpon vs: and withall they are contrived
subtilly, and artificially: then they are from Satan, and mes-
sengers of Satan.

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Question. How may the ugliness of the euill motions in the
soule of man, whether comming from the rebellion of our nature, or
suggested by Satan, appeare?

Answer. By two reasons.

Deut. 27. 26. Galat. 3. 10. Quest. What is the first of those?
Answer. This; because the curse of God, both in this life,
and in death, and after death; euen the paines and torments
of the damned in Hell, are due to the person of man or wo-
man, for them.

Quest. What is the second reason by which the ugliness of eu-
ill motions in the soule of man, either comming from the rebel-
lion of our nature, or suggested by Satan and receiued, may ap-
peare?

Gen. 6. 5.

Answer. This; because such motions are the roote, and be-
ginning of all euill, in gesture, and word, and deede; for first
there is a motion to euill in the soule, then delight in it,
and from that comes consent of will, and after consent of
will, followes execution of action.

Now to the Affirmatiue part of this tenth Com-
mandment.

Quest. What doth this tenth Commandment require?

Answer. Two things in generall.

Quest.

Quest. What is the first of those things required?
Ans. Original purity in all the powers and faculties of the soule, and an holy disposition and inclination of the soule, whereby a man or woman is at all times disposed to thinke well, and affect that which the Law of God requires, and is agreeable to the rule of perfect love both of God and man.

Deut. 6.5.
 Luk. 10.27.
 1 Theff. 4.3.
 1 Theff. 5.23.
 1 Tim. 1.5.

Quest. What is the second thing the tenth Commandment requires?
Ans. The inward effects and fruits of original purity in the soule, and of an holy disposition, and inclination of the soule.

Quest. What are these inward effects and fruites?
Ans. Two especially.

Quest. What is the first of those?

Ans. Good and holy motions of the minde and will, whereby wee are stirred vp to good things, and to doe with delight, thinke and will, that which is agreeable to the true love of God and man; as holy wishings and longings after good things; especially such things as concerne the glory of God, and the good of the soule; and delightfull remembrances, and meditations of good things.

Psal. 119.13.97.
 111.
 Rom. 7.22.
 2 Cor. 10.3.
 Galat. 5.17.
 Ioh. epist. 3.3.

Quest. What is the second inward effect, and fruit of original purity in the soule, and of an holy disposition and inclination of the soule?

Ans. A suppressing of euill thoughts, and motions to euill, whether comming from the flesh within, or from Satan or euill men without; and a keeping them from taking any place in our mindes by the least assent to them, or the least delight in them.

Pro. 4.23.
 Mat. 16.23.23.

Quest. What meanes are to be used to suppress euill thoughts, and motions to euill, and to keepe them from taking place in our mindes?

Ans. Three especially.

Quest. What is the first of those?

Ans. This; a remembrance and due consideration of this that God sees the verry secrets of our hearts, and that all our most hidden thoughts are naked and open to his sight.

Iob. 42.2.
 Psal. 94.11.
 Psal. 139.2.13.
 Act. 1.24.
 1 Theff. 3.4.

Quest.

Quest. What is the second meanes that is to be used to suppress euvill thoughts, and motions to euill, and to keepe them from taking place in our minds?

Ans. This; a couenanting with our outward senses, and a resoluing fully with our selues, by Gods grace that none of them shall be the instruments, the beginning or the occasion of sinne, in heart or life; and a carefull avoyding of all occasions and objects of lust.

Quest. What is the third meanes that is to be used to suppress euvill thoughts and motions to euill, and to keepe them from taking place in our mindes?

Ans. This; frequent, earnest and heartie prayer, often and earnest calling on the Lord, that he would giue vs wisdom to discerne of the motions to euill, and strength against them: and that hee would incline our mindes and hearts to good things.

Quest. Is it possible for any man or woman in this life, to keepe the morall law of God perfectly?

Ans. No: it is not possible, because the law of God is spirituall, and forbids not only the externall euill act, but also the internall euill thought and motion to euill in the soule of man, though no consent of will be giuen to it; and it requires absolute and perfect obedience to it, as well in the soule as in the body; and we are full of weakenesse and corruption and carnall in part, though we be regenerate.

Quest. What vse then is there of the Morall Law of God, seeing it is impossible to keepe it perfectly in this life?

Ans. It serues to teach vs the constant and vnchangeable nature of it selfe, and to be the rule of our liues, and to shew vs the corruption of our natures and our weakenesse: and what we cannot doe, and so to humble vs, and to driue vs from it selfe, to seeke after grace and mercy in Christ.

Iob. 31. 1.
Psal. 119. 37.
Pro. 17. 24.
Psal. 119. 36.
Mat. 26. 41.
Ephes. 6. 18.
Mat. 5. 22.
28. 34. &c.
Rom. 7. 14.
Leuit. 18. 5.
Ezech. 20. 11.
Rom. 3. 20.
2 Cor. 3. 7. 9.
Galat. 3. 24.

FINIS. Decalogi.



